Thomas Smith

1837

# A RECORD OF ANCIENT HISTORIES, entituled in Latin:

## *Gesta Romanorum.*

Discoursing of sundry examples, for the aduancement of Vertue, and *the abandoning of Vice. No lesse* pleasant in reading, then profitable in practise.

Now newly perused, and corrected, with some thing added, by R. R.

LONDON:
Printed by *Thomas Snodham.*

Charles William
Smith
1861
Tewkesbury

Charles William
Smith
1864
Birmingham

# THE HISTORIE OF *Gesta Romanorum.*

## The Argument.

Mans Soule is dearely beloued of God her Father. And yet for sundry good graces shee is tempted of the Diuell by three diuers meanes, at three seuerall ages in this mortall life: if she resist and ouercome the same, she is hereby adopted to the fruition of Matrimoniall ioy in heauen, with Christ the Sonne of God.

## The first Historie.

SOmetimes there dwelt in Rome a mighty Emperour which had a fayre creature to his Daughter, named Athalanta, whom diuers great Lords, and many noble Knights desired to haue to Wife. This Athalanta was wondrous swift of foot: wherefore such a

law was made, that no man should haue her to wife except he could out-runne her, and take her by swiftnesse of foot. It befell that many came & ran with her, but could not ouertake her. At the last there came a Knight named Pomeis, vnto her Father, and said to him: My Lord, if it please you to giue me your daughter to wife, I will run with her. Then said her father, there is a law made, that who so will haue her to wife must first run with her: and if hée ouertake her not he shall lose his head, and if hée ouertake her, then shall I wed her vnto him.

And when the Empercur had told him all the perill that might fall in the winning of her, the Knight voluntarily granted to abide that ieopardy. Then the knight prouided him three bals of Gold against the running. And when they had begunne to runne a little space, the young Lady ouerranne him: then the Knight threw forth before her the first ball of Gold: and when the Damsell saw the ball, shée stoped and tooke it vp, and in the meane while the Knight gat before her, but that auailed little: for when she perceiued that, she ran so fast, that in short space she gate before

him

him againe. And then he threw forth the second ball of Gold, and shee stoped as she did before and tooke it vp, and in that while the Knight gat before her againe: which this young Damsell seing, constrained her selfe, and ranne so fast, that shee soone had him at a vantage againe, and was afore him: now by that time they were nigh the marke where they should abide, wherefore the Knight threw forth the third Ball before her, and like as shee had done before, shee stoped downe to take vp the Ball, and while she was taking vp the third Ball, the Knight gat before her, and was first at the marke. And thus was shee wonne.

## The Morrall.

By this Emperour is vnderstood the Father of heaven, and by the Damsell is vnderstood the Soule of man, with whom many Diuels desire to run, and to deceiue her through their temptations, but shee withstandeth them mightily, and ouercommeth them. And when they haue done their worst, & may not speede, then makes he three bals of gold, and casteth them before her in the three ages of man, that is

ſo ſay, in youth, in manhood, and in old age. In youth the Diuell caſteth the ball of Lecherie before her, that is to ſay, the deſire of the fleſh: neuertheleſſe for all this ball oftentimes man ouercommeth the diuell, by acknowledging of his ſinnes to God, by hearty repentance and amendement of life. The ſecond ball is the ball of pride, the which the Diuell caſteth to man in his manhood, that is to ſay, in his middle age: but this ball man oft times ouercommeth, as he did the firſt, but let him beware of the third ball, which is Couetouſneſſe, that the Diuell caſteth to man in his old age, which is dreadfull: for except a man may ouercome this ball with the other two, hée ſhall loſe his honour, that is to ſay, the Kingdome of heauen. For when a man burneth in Couetouſneſſe, he thinketh not on ghoſtly riches (for euer his heart is ſet on worldly goods) and reckoneth not of prayers nor of well doing, and thus loſeth hée his heritage, to the which God hath bought him with his precious blood: vnto the which our Lord Jeſus Chriſt bring us all.

## The Argument.

As God allotteth diuers men diuers callings and eſtates of liuing in this world, ſo is euery man tryed by the rules of life and doctrine, whether his practiſe agree with his profeſſion, in profiting himſelfe without preiudice to others, wherein if he ſo hold himſelfe content, for ſuch a ſonne the heauenly Father hath planted a tree of heauenly treaſure in the life euerlaſting.

## The ſecond Hiſtorie.

THere dwelt ſometime in Rome a wiſe and mightie Emperour named Anſelme, which bare in his armes a ſhield of Siluer with fiue Red Roſes. This Emperour had three ſonnes whom he loued much, he had alſo continuall warre with the King of Egypt: in the which war he loſt all his temporall goods, except a precious tre. It fortuned after on a day that he gaue battell to the ſame King of Egipt, wherein he was grieuouſly wounded. Neuertheleſſe he obtained the victory, notwithſtanding he had his deadly wound,

wherefore

wherefore while he lay at point of death, he called vnto him his eldest sonne & said: My deare and welbeloued sonne, all my temporall riches I haue spent, and almost nothing is left me, except a precious tree, the which standeth in the middest of mine Empire: I giue to thee all that is vnder the earth and aboue the earth of the same tree. O my reuerent Father (quoth he) I thanke you much.

Then said the Emperour, call to me my second sonne. Anone the eldest sonne greatly ioying of his fathers gift, called in his brother. And when he came the Emperour said: My deare sonne (quoth he) I may not make my testament, for as much as I haue spent all my goods, except a tree which standeth in mine Empire, of the which tree I bequeath to thee all that is great and small. Then answered he and said: My reuerent Father I thanke you much. Then said the Emperour, call to me my third sonne, and so it was done. And when he was come, the Emperour said: My deare sonne, I must dye of these wounds, and I haue onely a precious tree, of which I haue bequeathed thy Brethren their portions, and to thee I bequeath thy

por-

portion: for I will that thou haue of the said Tree all that is wet and dry. Then said his sonne: Father I thanke you.

Sone after the Emperour had made this bequest he dyed. And anone the eldest sonne shortly after toke seasen of the tree. Now when the second sonne heard this, he came to him, saying: My Brother, by what law or title occupie you this Tree? Deare brother (quoth he) I occupy it by this title: my father gaue me all that is vnder the earth and aboue of the said tree, by reason therefore this tree is mine. Vnknowing to thee, quoth the second brother, he gaue me all that is in breadth, length, & depnesse of the said tree, and therefore I haue as great right in the tree as you. This hearing the third son he came to them and said: My wel beloued brethren it behoueth you not to strine for this tree: for as much right haue I in this tree as ye. For by the law, ye wot, the last will and testament ought to stand: for of truth he gaue me of the said tree all that is wet and dry, and therefore the tree by right is mine: but for as much as your words are of great force & mine also, my counsell is that we be iudged by reason: for it is not good nor

com-

commendable that any ſtrife or diſſention ſhould be among vs. Here beſide dwelleth a King of reaſon, therefore to auoid ſtrife, let vs goe vnto him, and each of vs lay his right before him, and like as he ſhall iudge let vs ſtand to his iudgement: then ſaid his brethren, this counſell is good, wherefore they went all three vnto the King of Reaſon, and each of them ſeuerally ſhewed forth his right vnto him like as it is ſaid before.

When the King had heard the titles, he rehearſed them all againe ſeuerally, firſt ſaying to the eldeſt ſonne thus: You ſay (quoth the King) that thy father gaue thee all that is vnder the earth and aboue the earth of the ſaid tree. And to the ſecond brother he bequeathed all that is in breadth, length, and deepneſſe of that tree. And to the third brother he gaue all that is wet and dry.

And with that he laid the law to them, and ſaid that this Will ought to ſtand.

Now my deere friends briefely I ſhall ſatiſfie all your requeſts: and when he had thus ſaid, he turned him vnto the eldeſt Brother, ſaying: My deare friend, if you liſt to abide the iudgement of right, it be-

houeth

behoueth you to be letten bloud of the right arme. My Lord (quoth he) your will shall be done. Then the King called forth a discréet Physitian, commanding him to let him bloud.

When the eldest sonne was thus letten bloud, the King said to them all thrée: My deare friends (quoth hée) where is your father buryed? Then answered they and said: forsooth my Lord in such a place. Anone the King commanded to digge in the ground for the body, and to take a bone out of his brest, & to bury the body againe: and so it was done. And when the bone was taken out, the King commanded that it should be laid in the bloud of the elder brother, and it should lye till it had received kindly the bloud, and then to be laid in the Sunne and dryed, and after that it should be washt with cleare water: his seruants fulfilled all that hée commended: and when they beganne to wash, the bloud banished cleane away. When the King saw this, he said to the second sonne, it behoueth that thou be lett n bloud as thy brother is. Then said he, my Lord, your will shall be fulfilled: and anone hée was done vn to like as his brother was in

all

all things, & when they began to wash the bone, the blood banished away. Then said the King to the third sonne, it behoueth thée to be letten blood likewise. He answered, and said: My Lord, it pleaseth mée well so to be. When the youngest brother was letten blood, & done vnto in all things as his two brethren were before, then the Kings seruants began to wash the bone, but neither for washing nor rubbing might they doe away the blood off the bone, but it euer appeared bloudy. When the King saw this, he said: It appeareth openly now that this blood is of the nature of the bone, thou art his true sonne, and these other two be bastards. I iudge thée the trée for euermore.

## The Morrall.

Deare friends this Emperour is our Lord Iesus Christ, which bare a shield of siluer, with fiue red Roses, that is, his body that was so fayre, so cleare and more radient then any siluer, according to the Psalmist: Speciosus forma pre filijs hominum, that is, he was more faire of shape then all the children of men. By the fiue Roses we vnderstand his fiue Woundes, which

which he ſuffered for mankinde. And by the King of Egypt we vnderſtand the diuell, againſt whom he fought all the time of his life, and at the laſt he was ſlaine for mankinde. Neuertheleſſe before his death hée made his teſtament to his three ſonnes.

By the firſt, to whom he gaue of the trée all that was vnder the earth & aboue the earth, we vnderſtand ſuch mighty men and others of all eſtates in this world, as not content with their calling, ſéeke ambitiouſly the ſubuerſion of others, to magnifie and exalt themſelues. By the ſecond ſonne, to whom he gaue the trée in length, breadth and déepneſſe, we vnderſtand ſuch worldly wiſe men in this world, which in their ſubtiltie attempt to winne or to loſe all. By the third ſonne, to whom he gaue all that was wet and dry of the trée, wé vnderſtand euery good Chriſtian Prince, Noble-man, Magiſtrate, or meaner perſon in euery Common-wealth whereſoeuer, which (eſchewing all ambition and couetouſneſſe) holdeth himſelfe content with the prouidence of God, and in his owne calling laboureth truely to doe good vnto all men; yea, though himſelfe ſuſtaine

sustaine iniuries, suffring now solace, then care: now riches, then powertie: and receiue all this thankfully to haue this precious tree thus bequeathed vnto them. This tree is the tree of Paradise, that is, euerlasting ioy, which is giuen to vs all if we take it thankfully. This euery man obtaineth not, therefore it behoueth them to goe vnto the King of reason, that is, vnto the Father of heauen that knoweth all things. The first sonne was let bloud, and in his bloud the bone was laid. By this bone we shall vnderstand our strong faith in Christs merits. And by the bloud, the liuely and fruitfull sap of good workes proceeding out of the same, which are rare things to be found in those that seeke their owne priuate gaine, which when they are let bloud by the sharpe lance of Gods iustice, though it be stablished with diuine predication, and made dry with the Sun of outward profession, yet being washt with the water of swelling pride, malice, enuy, & such other, then the faith in Christs merits, is as though wee had not receiued it, and the liuely and fruitfull sap of good workes, hath no power to tarry vpon it, but vanisheth away. And thus fareth it with

these

these other two, the first and second sons: but the third sonne being contrary vnto the other in profession and practise of life & manners, be he Magistrate or meane person, the bone of such a person will euer be firme of faith in himselfe and towards others, from such a mans bone the blood of liuely fruits, to himselfe and all others profitable, will neuer be washed away with the water of wretchednesse. But the more it is dyed in the Sunne of true tryall, the better it is. Such are the true children of God, of whom our Lord speaketh thus: Yee which haue forsaken all things for me, All, that is, yée that haue forsaken the will of sinne, shall receiue an hundred times more, that is, yée shall not onely receiue the tree of Paradise, but also the heritage of heauen. These other two are bastards, because what they promised in their Baptisme, they wrought all the contrary, through their wicked liuing. And therefore hée that desireth to obtaine the ioyes of heauen must abide stedfastly in the profession & practise of good life and manners, and then by Christ he shall obtaine the tree of paradise. Vnto which he bring vs, who liueth & raigneth for euer. Amen.

## The Argument.

God ſo loued ſinfull man, that hee ſent his onely begotten Sonne to redeeme him out of the captiuitie of the world, to reſt with him in the ioyes of heauen.

## The third Hiſtorie.

IN Rome there dwelt ſometime a noble Emperour named Diocleſian, who aboue all worldly good, loued the vertue of Charitie. Wherefore he deſired greatly to know what fowle loued her Bird beſt, to the intent that he might thereby grow to more perfect Charitie. It fortuned after vpon a day, that this Emperour walked to the forreſt to take his diſport, whereas he found the neſt of a great Bird (called in Latin Struthio Cameli, in Engliſh an Oiſtredge) with her yong, the which yong Bird the Emperour toke with him, and cloſed her in a veſſell of glaſſe. The Dam of this little bird followed vnto the Emperours Pallace, and flew into the Hall where her yong was. But when ſhe ſaw her yong, and could not come to her, nor get her out, ſhe returned againe to the for-

reſt,

rest, and abode there three dayes, and at the last shee came againe to the Pallace, bearing in her mouth a Worme called Thumare: and when she came where her yong one was, she let the worme fall vpon the glasse, by vertue of which Worme the glasse brake, and the yong one flew forth with her dam. When the Emperour saw this, hee praised much the dam of the Bird, which laboured so diligently to deliuer her yong.

## The Morrall.

Deare friends, this Emperour is the Father of Heauen, which greatly loueth them that liue in perfect loue and charity. This little bird taken from the forrest, and closed in the glasse, was Adam our fore-father, which was exiled out of paradise, and put into the glasse, that is, hell. This bearing the dam of the bird that is, the Son of God, he descended from heauen, vnto the forrest of the world, and liued there three dayes, bearing with him a Worme, that is, man-hood, according to the Psalmist, Ego sum vermis, & non homo: that is, I am a worme and no man This man was slaine among the Iewes, of whose

bloud the veſſell eternall was broken, and the Bird went out, that is, Adam went forth with his mother the Sonne of God, and flew to heauen.

## The Argument.

A cleane ſpirit and vndefiled ſoule is the Daughter of God, ſo deare vnto him, that he beſtowes her not vpon the rich man wanting wiſedome, but vpon the poore man that is wiſe and liueth in his feare, which if ſhee haue at any time tranſgreſt by frailtie of fleſh, then ſeeketh ſhe for recouery of her health by the medicine of amendement of life: ſuch a ſoule ſhall be eſpouſed to Chriſt, and liue with him in the world to come euerlaſtingly.

## The fourth Hiſtorie.

SOmetime dwelled in Rome a worthy Emperour and a wiſe, which had a fayre daughter, and a gracious in the ſight of euery man. This Emperour bethought him on a day, to whom he might giue his daughter in marriage, reaſoning thus: If I giue my daughter to a rich man, and he

he be a fole, then is she lost, but if I give her to a poore man and a wise, then may he get his living by his wisedome.

There was at that time dwelling in the Citie of Rome, a Philosopher named Socrates, poore and wise, which came to the Emperour and said: My Lord be not displeased though I put forth my petition before your Highnesse. The Emperour said: speake on. Then said Socrates: My Lord, ye have a daughter whom I desire aboue all things. The Emperour answered and said: My friend, I shall give thée my daughter to wife, vpon this condition, that if thée dye in thy fellowship after that she is espoused to thée, then shalt without doubt lose thy head. Then said Socrates, vpon this condition I will gladly take her to my wife. The Emperour hearing this, called all the Lords & States of his Empire, and made a great feast at their wedding. And after the feast Socrates led home his wife to his owne house, where they lived in peace and health long time. But at the last this Emperours daughter sickned to death. When Socrates perceiued this he said to himselfe: Alas and woe is me, what shall I doe, and whither shall I

dye, if the Emperours daughter that is my wife should die: And for sorrow this Socrates went to a forrest there beside and wept bitterly.

Then while he thus wept and mourned, there came an aged man having a staffe in his hand, and asked him why he mourned. Socrates answered and said: I espoused the Emperours daughter upon this condition, that if she dyed in my fellowship, I should lose me life: now she is sickned to the death, and I can finde no remedy nor help, and therefore I mourne. Then said the old man: Be of good comfort, for I shall help you, if ye will doe after my counsell. In this forrest be three hearbs, if you make a drinke of the first for your wife, and of the other two a plaister, and if ye use this medicinall drink and plaister in one time, without doubt she shall recover her perfect health. Socrates fulfilled all as the old man had taught him. And when his wife had used a while that medicinall drinke and plaister, within short time she was perfectly whole of all her sickneſſe. And when the Emperour heard that Socrates had so recovered his wife, he promoted him to great honour.

The

## The Morrall.

Deare friends, this Emperour is our Lord Jesus Christ, his daughter so fayre and so gracious is the soule, made to the similitude of God, which is full glorious in the sight of him & of his Angels, while that shee is not defiled, but abideth in her owne proper cleannesse. This soule God would not giue it to a rich man, but to a poore, that is, a man that is made of the slime of the earth.

This Socrates is a poore man, for why? euery man commeth poore and naked into this world from his mothers belly, and euery man takes his soule in wedlocke vpon such condition, that if she oye in his fellowship by deadly sin, without doubt he shall lose eternall life. Therfore O thou man, if thy wife sicken so through frailtie of flesh vnto sin, doe then as Socrates did, goe vnto the forrest, that is, the Church of Christ, & thou shalt finde there an old man with a staffe, that is, a discréet Preacher, which shall minister vnto thée these three hearbs, whereof may be confected the medicine of thy recouery vnto health. The first hearbe is acknowledging of sinne: the

ſecond is Repentance: and the third is, newneſſe of life, according to the will of God. If theſe Herbs be vſed in plaiſter, the ſinner without doubt ſhall receiue his health, and his ſoule ſhall be deliuered from ſinne, and by all right he ſhall haue euerlaſting life. Vnto the which bring vs our Lord Ieſus.

## The Argument.

Many fooliſh Ideots of the world, which flow in abundance of worldly wealth and pomp, thinking they ſhall liue here alwayes, are laboured vnto by the preachers of Gods word, and admoniſhed of their momentarie felicities, and to prepare themſelues, in beſtowing well their ſhort time here, to enioy the bleſſings of euerlaſting felicitie in the world to come.

## The fift Hiſtorie.

SOmetime there raigned in Rome a mighty Emperour and a wiſe, named Fredericke, who had one onely Sonne whom he loued much. This Emperour (when he lay at point of death) called vnto him

him his Sonne, and said: Deare sonne, I haue a ball of gold which I giue thée vpon my blessing that thou anon after my death shalt giue it to the veryest fole thou canst finde. Then said his son: My Lord, without doubt your will shall be fulfilled. Anon this yong Lord after the death of his father, went and sought many realmes, and found many retchlesse foles, but because he would satisfie his father will, he sought til he came to a realme where the law was such, that euery yeare a new King was chosen, who had the ruling of the realme for one yeare onely, and at the yeares end he was deposed, and exiled into an Iland, where he finished his life.

When the Emperours Sonne came to this realme, the new king was chosen with great honour, and brought vnto his Regall seate with much Musicke and great reuerence. And when the Emperours son saw that, he came vnto him, and saluted him reuerently saying: My Lord, lo I giue vnto you this ball of gold on my fathers behalfe. Then said hée I pray thée tell mée the cause why thou giuest mée this Ball. Then answered he and said: My father charged me on his death bed,

that

that I should give this ball to the most foole that I could finde: wherefore I have sought many Realmes, and have found many fooles, but a more foole then thou I never found: for it is not unknowne to thée that thou shalt raigne but a yéere, and at the yéeres end thou shalt be exiled into such a place, whereas thou shalt dye a miserable death, wherefore I hold thée for the most foole that euer I found, for as much as for the Lordship of a yéere thou wilt so wilfully lose thy selfe: and therefore I giue thée this ball. Then said the King, without doubt thou saist truth, and therefore while I am now in full power of this Realme, I will send before me great treasure, wherewith I may sustaine my selfe from a miserable death, when I shall be exiled and put downe. And so this was done: and at the yéeres end when he was exiled, he lived there in peace, and dyed after a good death.

## The Morrall.

Deare friends, this Emperour is the Father of Heauen, the which bequeathed the ball, that is, worldly riches to fooles and ideots, who sauour nothing but that

is

is earthly. This Emperours Sonne is a Preacher or discreet Minister, that trauelleth about to many Realmes and Lands, to shew vnbeleeuing men and soules their perill. The Realme wherein no King might raigne but a yeare is the world. For who so liueth an hundred yeares, when he dyeth he shall seeme to haue liued but the space of an houre: therefore do as the King did, while ye be in power of life, send before you your treasure, that is, firme faith in Christs merits, & the fruits of Gods word proceeding from the same. Then certainly when wee be exiled out of this world, wee shall liue in peace, and shall finde the mercy of God plentifully, whereby wee shall obtaine eternall life. Vnto which bring vs he that for vs shed his precious bloud.

## The Argument.

The euill disposed men of this world are here aduertised of their greedy griping after the sweet temptation of the diuell, wherein such do reioyce til death commeth sodainely vpon them, and then they fall into the horrible pit of desolate darknesse due to their deserts.

The

## The ſixt Hiſtorie.

Diocleſian raigned in the city of Rome, in whoſe Empire dwelt a noble Philoſopher, who by his Art ſet vp an Image in the midſt of the Citie of Rome, which Image ſtretched out his arme, and his formoſt finger, whereupon ſtood this Poſey written in Latin: *Percute hîc*, Strike here. This Image after the death of the Philoſopher ſtood a long time, and many great Clarkes came for to read the ſuperſcription that was on the finger, but none vnderſtood it, wherfore the people wondred much. At laſt, a long time after, there came a ſtrange Clarke out of a farre countrey, and when he ſaw the Image he read the ſuperſcription, Strike here. And then vpon a day when he ſaw the ſhadow of the hand, he toke a mattocke, and brake vp the ground vnder the hand where the ſhadow was, according to the vnderſtanding of the ſuperſcription, and anon he found an houſe all of Marble vnderneath the ground, wherein he entred, and came into an hall, wherein he found ſo much riches, ſo many Jewels, and ſo great maruels, as he neuer ſaw before. And at the laſt he ſaw

saw a table ready covered, and all manner of things necessary thereto set thereupon. He further beheld, and saw a Carbuncle in the hall that lighted all the house. And against this Carbuncle on the other side, stood a man holding a bow in his hand, and an arrow ready to shot. The Clarke marvelled much when he saw all these things, and thought in himselfe, if that I tell this forth there will no man believe me, and therefore I will have somwhat of these goods in token thereof. And with that he saw a knife of gold upon the table, the which he toke and would have put in his bosome, but anon the Archer smote the Carbuncle and brake it, wherewith the whole house was shadowed and made darke. And when the Clarke perceived it, he wept most bitterly, for he knew no way to get out, for as much as the house was made darke through the breaking of the Carbuncle. And that darkenesse abode still for ever after. And so finished the Clarke his life there in that darkenesse.

## The Morrall.

Deare friends, this Image thus standing is the Diuell, which saith euermore,

Strike

Strike here, that is, ſeeke after earthly riches, and not for heauenly treaſure. The Clarke that digged with the mattocke, betokeneth the worldly wiſe men of this world, as ſome cuill diſpoſed pleaders of the law, crafty Atturnies, and other wicked worldlings that be euer ſmiting, what by right, and what by wrong, ſo that they may get the vanities of this world: and in their ſmiting they finde great wonders, that is, they finde therein the delights of the world, wherein many men reioyce. The Carbuncle that giueth light, is the youth of man, which giueth hardineſſe to take their pleaſure in worldly riches. The Archer with his arrow is Death, which layes watch againſt man to ſlay him. The Clarke that toke vp the knife, is euery worldly man that coueteth euer to haue all things at his will. Death ſmiteth the carbuncle, that is, the youth, ſtrength, and power of man, and then lyeth he wrapped in darkneſſe of ſinne, in which darkneſſe oftentimes he dyeth. Therefore ſtudy wee to flye the world and her vaine delights, and then we ſhall be ſure to win euerlaſting life, vnto which Chriſt Jeſus bring vs all. Amen.

The

## The Argument.

Wee are here generally put in minde, that the diuell besieging the world, our champion Christ Iesus is ready to take our quarrell in hand, who defending and saiuing vs from the inuasion and circumuention of Sathan, is yet accursed for vs as a transgressor, and is content to suffer death for our full iustification.

## The seauenth Historie.

IN Rome dwelt sometime a mighty Emperour named Titus, who ordayned in his dayes such a Law, that what Knight dyed in his Empire should be buryed in his armour, and whosoeuer presumed to spoile any Knight of his armour after hée was dead, should dye without any gainesaying. It befell after within few yeares, that a Citie of the Empire was besieged of the Emperours enemies, and was in danger of losing, for none that were in the Citie could defend themselues by any manner of policie, wherefore great sorrow and lamentation was made throughout the Citie.

But

But at last, within few dayes, there came to the Citie a young Knight, well-fauoured, and valiant in feates of armes, whom the worthy men of the Citie beholding, and vnderstanding his prowesse, cryed with one voyce: O thou most noble Knight, we beseech thée to help vs now at our most néede, for you may sée this Citie is like to be lost. Then he answered and said: Sirs, ye sée I haue no armour, but if I had, I would defend your Citie.

This hearing a mightie man of the Citie, he said to him secretly. Sir, here was sometime a valiant Knight, who now is dead and buryed within this Citie, and if it please you to take his armour, yée may defend this Citie, and deliuer vs from perill, and that will be honour vnto you, and profit vnto the Empire.

The young Knight hearing this, went to the graue and arrayed himselfe with the armour, and after much fight obtayned the victory and deliuered the Citie. Which done, he laid the armour againe in the graue. But there were some men of the Citie who enuyed him because he had obtained the victory, and accused him to the Iudge, saying thus: Sir, a law was made

made by the Emperour, that whosoeuer dispoyled any dead Knight of his armour should dye. This yong Knight found a dead Knight and toke away his armour, therefore I beseech thee that thou proceed in the Law against him with equitie and iustice, in giuing him seuere punishment that hath offended the Law. When the Iustice heard this, he made the Knight to be taken: and when he was examined of this his trespasse against the Law, he said thus: Sir, it is written in the Law that of two harmes the least is to be chosen. It is not vnknowne to you that this Citie was in perill to be lost, and had I not taken this armour, I had neyther saued you nor the Citie, therefore me thinkes you ought rather to honor me for this good deede that I haue done, then thus shamefully to reproue me: for I am led as he that is ready to be hanged. Also good Sirs, another thing I may alledge for my excuse, he that stealeth or robbeth violently, purposeth not to restore the thing which he stealeth: but it is not thus with me, for though I toke the armour of the dead Knight for your defence & safegard, when I had obtained the victory, I bare it again

to the same place, and so the dead Knight hath that is his by the Law.

Then said the Justice, a Theefe that breaketh a house that hee may steale and beare away such as he can finde, & though hee bring againe that hee hath taken, I aske of thee if that the breaking of the house be lawfull or not? The Knight answered: sometime the breaking of the house may be good, whereas it is made in a feeble place, which would cause the master of the house to make his wall stronger, that the theeues after breake not by force the wals so lightly, for auoyding of more harme.

Then said the Justice, if the breaking of the house be good, nevertheless, in that breaking violence is done to the Lord of the house. And so though thou didst restore the armour of the dead Knight, nevertheless thou didst wrong to the dead Knight in taking away his armour. The Knight said, I haue told you that of two harmes the least is to be chosen: and that harme wherethrough great goodnesse commeth, ought not to be called harme, but it should rather be called good. For if an house within the Citie were on fire & began to burne, it were better that three or foure houses

thereby

thereby should be throwne to the ground, then that they should be set on fire also, whereby all the Citie should be burned: right so, if the armour of the dead Knight had not beene taken, the Citie had beene lost.

And when the Iudge heard that he answered so well and so reasonably, he could giue no iudgement against him. But they who had accused this Knight, slew him: for whose death there was great weeping throughout all the citie, and his body was honourably buryed in a new tombe.

## The Morrall.

Deare friends, this Emperour is the Father of Heauen, and this Citie is the world which is besieged of the diuell and deadly sin, and as many as were within the Citie were all in perill to be lost. This yong Knight that came to the Citie, is our Lord Iesus Christ, who had not the armour of humanitie till he went to the graue, that is, the wombe of the glorious Virgin Mary, by the annunciation of the Angel, saying: The holy Ghost shall light in thee, &c. Loe, thou shalt conceiue, and beare a Sonne. And thus in the wombe of

the Virgin, he toke the armour of the dead Knight, that is, the manhood of Adam our forefather, and saued the Citie, that is, the world and mankinde, by his blessed passion that he suffered on the Crosse, and hee put the armour againe into the graue, when his blessed body was buryed, but the citizens enuied him, that is, the Iewes accused him to Pilate, saying: If thou suffer him thus thou art not Cæsars friend: we haue a law, and after the law hee ought to dye, Iohn 19. 12. And thus our Lord Iesus Christ of his enemies was condemned to the death of the Crosse, and after ascended vp to heauen, whither hæ bring vs all. Amen.

## The Argument.

The fornication of wicked wordly men is here detected by the prouidence of God, and by his gracious fauour the sinner is deliuered out of the thraldome of sinne, vnto the libertie of life euerlasting.

## The eight Historie.

THere raigned sometime in Rome a mighty Emperour and a wise, named Betolde,

Betolde, who ordayned a law, that what woman was taken in adultery, her husband being alive, she should be cast into perpetuall prison. There was that time a Knight that had a fayre Lady to his wife, who committed adultery her husband being alive, and was with childe, therefore by the law she was put in prison, where in short time she was delivered of a fayre Sonne. The childe grew up till hee was seaven yeares old, and his mother daily wept bitterly: which when the childe heard, he said to her. O mother, why weep yee thus? and for what cause are you thus perplexed? Then said his Mother: O my sweet Son, I have great cause to mourne, and thou also, for about our heads are people walking, and the Sunne shineth in cleerenesse, and we be here continually in such darknesse, that I can neyther see thee nor thou me. Alas that ever I conceived thee. Then said the Sonne such joy as you speak of I never saw, for I was borne here in this darknesse, therefore if I had meate and drinke enough, I would live here all my life: therefore mother weepe not, but be chearefull. This lamentation that was betweene the mother and the son the Em-

perours steward heard, that stood aboue their heads, whereof he had great compassion, and went to the Emperour, and kneeling beseught him of his Grace, that the mother and the sonne might be deliuered out of prison. The Emperour as a mercifull Lord granted that they should be deliuered. Neuertheless, if they trespassed so in time to come, they should be punished with double paine. And after she was deliuered she dyed ioyfully.

## The Morrall.

Deare friends, this Emperour is the father of heauen that made this law, that what married woman, that is, what soule that is espoused to the Lord, and doth commit adultery, that is, doth worship strange Gods, should be cast into the prison of hell, therefore the sinfull soule hath great cause to weepe, for shee is debarred from light, that is, from the ioyes of heauen. Her son that desired meate and drinke, are the wealthy wicked worldlings, that say to the Preachers that preach vnto them the ioyes of heauen, that while we may liue and haue all the solace of the world, wee desire no other heauen. The steward that

heard

heard their lamentation is our Lord Jesus, who knowing all the priuities of our sorrowfull and repentant hearts for our sinnes, besought the father of heauen for vs, that we might be deliuered from the prison of sinne, and so come to euerlasting life. Vnto which he bring vs all. Amen.

## The Argument.

Christ proclaimeth the ioyfull feast of heauen, whereto the lame, that is, the poore Preachers of the Gospell, hauing their sight or knowledge in Gods word, supported by the blinde Laytie, and each mutually comforting other, they approach vnto the proclaimed feast of perpetuall felicitie.

## The ninth Historie.

SOmetime in Rome dwelt an Emperour named Pompey, who aboue all other things was mercifull. This Emperour proclaymed throughout all his Empire a great feast, and that poore and rich should come to the feast: and whosoeuer came to that feast should not onely be well fed, but also he should haue great gifts.

When the Herauld had warned all manner of men to come to this feaſt, at that time there were two poore men lying by the way, the one being laime, and the other blinde. Alas & woe to vs both, how ſhall we doe? for the Emperour hath proclaimed a feaſt, and whoſoeuer commeth thither, ſhall not onely be well fed, but alſo ſhall haue great gifts, and I am blinde, & thou art laime, how ſhall we doe? Then ſaid the laime man to the blinde man, I ſhall giue thée good counſell, if thou wilt do after mée, I am laime and féeble, and may not goe, neuerthelesſe I can ſée, and thou art blinde but ſtrong: take thou me vpon thy backe & beare me, and I ſhall direct thée the right way, and thus we ſhal both come to the Emperours feaſt. Then ſaid the blinde man, let it be ſo: get thou on my back, and I ſhall beare thée, and guide thou mée, and ſo they did, & came both to feaſt, and receiued great rewards: and after ended their liues in peace.

## The Morrall.

Deare friends, this Emperour is our Sauiour Jeſu Chriſt, that proclaimeth a feaſt, that is, the ioyes of heauen, vnto the which

which ioyes hée calleth all mankinde, and forsaketh no man that will come vnto him. This lame man betokeneth the poore ministers of the Gospell, which wanting worldly wealth liue by the prouidence of God. And this blinde man betokeneth the Lay-men, who know not the right way to heauen. It behoueth the blinde men, that is, the Lay-men, to beare the lame men, that is, the Ministers of the Gospell, sustaining and feeding them with the duties of the Church: and the Ministers in Gods cause are bound to teach and to informe vs in the way to heauen, whereas wée shall not onely haue a feast, but also great reward and ioy. Vnto which God bring vs all. Amen.

## The Argument.

Heauen and Hell are here compared to two Cities, to these Cities are two contrary wayes: to heauen (which is the Citie of all heauenly treasure and felicitie) is a narrow, crooked, craggy, and painfull way, hauing three enemies, the Diuell, the World, and the Flesh. To Hell (being the Citie or sinke of sorrow and sad-

ſadneſſe) a fayre way, broad, plaine and eaſie, hauing three guides, that is, Pride of life, Couetouſneſſe of the eyes, and Concupiſcence of the fleſh.

## The tenth Hiſtorie.

SOmetime in Rome dwelt an Emperour named Folliculus, who was very wiſe and merciſull in all his workes. This Emperour builded in the Eaſt a noble Citie, wherein hée put all his treaſure to be kept. Vnto this Citie the way was ſtony, full of brambles and ſharpe thornes, and thrée Knights were armed ready to fight with them that would come to that Citie. Therefore the Emperour ordained that whoſoeuer ouercame theſe Knights ſhould enter the Citie, and take at his will of the Emperours treaſure. After that, this Emperour did make in the North a Citie, wherein he ordained all manner of paine, ſorrow, and tormenting for malefactors, to which was a broad way very delectable, growing full of Roſes and faire Lillies, & in that way were thrée Knights, euer wayting if any man came towards the Citie of the North, to ſerue him with all manner of delicates and neceſſary proui-

uiſion.

uision. And if it fortuned that any man did enter within that Citie, the custome was such, that the people would binde him hand and foote, and cast him into prison, there to abide the sentence of the Iudge.

When this was cryed throughout all the Empire, there were two Knights dwelling in one Citie, one named Ionathas, who was a wise man: the other called Pirrhus, who was a foole, neuertheleſſe there had continued betwéene them great loue. This Ionathas said to Pirrhus, deare friend, there is a common cry made throughout all lands, that the Emperour hath made a Citie in the East, wherein he hath put his treasure, and whosoeuer may enter that Citie shall take what hée will of the treasure, therefore let vs goe thither. Then said Pirrhus thy Counsell is good, let vs goe. The wise Knight said, if it be so that thou wilt follow my counsell, I pray thée that faithfull friendship may continue betwéene vs, and in token of loue thou shalt drinke my blood, and I will drinke thine, on this condition, that neyther of vs leaue other in this iourney. The foolish Knight said, it pleaseth mée

right

right well, wherefore they were both let bloud, and each of them dranke others bloud. When this was done, they went forth together on their iourney, and when they had gone three daies iourney toward the Citie where the treaſure was, they came to a place where were two wayes, one was sharp, stony, and full of thornes: the other was faire, plaine, and full of delights. Then said the wiſe Knight to his fellow: deare friend, here are two wayes, one sharpe and thorny, neuertheleſſe if we goe this way, wee ſhall come to the Citie that is ſo rich, and there we ſhall haue that we deſire. Then ſaid the foolish Knight to his fellow, I wonder greatly at you, that you will ſpeake ſuch things: for I will rather beleeue mine eyes then your words, I ſee here openly, and ſo doe you, that here is a hard way and full of thornes, and as I haue heard, there be three Champions armed in this way, ready to fight againſt all men that goe towards the Citie of the Eaſt, & therefore I will not goe that way: but here is (as you may ſee) another way, plaine, and eaſie to walke in, and in this way there are three Knights ready to ſerue vs, & giue vs all manner of things delightfull

full for vs: and therefore by this way will I goe, and not by that other way. Then said the wise Knight, certainly if we goe by that way we shall be led into the Citie of the North, wherein there is no mercy, but perpetuall paine and sorrow, & there we shall be taken and bound and cast into prison. Certainly said the folish Knight this way is the ready way, and as I beleeue, it is more profitable then the other way. Then went they both forth the fayre way, & anon three knights met with them, which receiued them courteously for one night, and gaue them all manner of things that were pleasant to them. And on the morrow they toke their iourney forth toward the citie, and when they were within the citie anone the Emperours officers met with them and said: Friends, why came yée hither, insomuch that yée know the law of this citie is so cruell of long time heretofore: surely yée shall be serued now after the law. Anone they toke the wise Knight, & brought him, and put him into prison, and after that they toke the folish Knight, and bound him fast, and cast him into a ditch. Some after it befell that the Iustice came to the Citie to giue iudge-

ment

ment on them that had trespassed the law, and anone all the prisoners were brought forth before the Justice, among whom these two Knights were brought forth, one from prison & the other from the ditch. Then said the wise Knight to the Justice: My reuerend Lord, I complaine of my fellow that is guilty of my death, for when we two came to the two wayes, whereof the one led to the Citie of the East, and the other to this Citie, I told him all the perill of this Citie, and the reward of that other Citie, but he would not beleeue mée, but said to me in this wise: I beléeue mine owne eyes better then thy words, and because he was my fellow I would not let him goe alone in this way: and thus came I with him, wherfore he is the cause of my death. Then said the foolish Knight, I complaine that he is the cause of my death: for it is not vnknowne to you all, that I am a foole and he a wise man, and therefore he should not so lightly haue followed my folly, for if he had forsaken this way I should haue followed him, & therefore he is cause of my death. Then said the Justice to the wise Knight, because that thou with all thy wisedome so lightly consented

sentedst & followedst the will of the fole, & his foolish workes: and thou fole, because thou didst reiect the good counsell and aduise of the wise, and wouldest not beleeue him, I giue iudgement that yée both be hanged for your trespasse: & it was done. Wherefore all men prayed greatly the Iudge for his discréet iudgement.

## The Morrall.

Deare Friends, this Emperour is Almighty God, and in the East is the Citie of heauen wherein is treasure infinit. And vnto this way is a hard way and full of thornes, that is, the way of Repentance, by which way full few walke: for it is hard and straite, according to the holy Scripture saying thus: Arcta est via quæ ducit ad vitam: It is a strait way that leadeth to euerlasting life.

In this way are three armed Knights, that is, the Diuell, the World, & the Flesh: with whom it behoueth vs to fight, and to obtaine the victory, before we may come to Heauen. The second Citie that is in the North, is hell: and to this accordeth the Scripture, saying thus: Ab aquilone pondetur omne malum; Out of the North com-

Romans

commeth all euill. Certainly to this Citie the way is plaine and broad, and walled about on euery side, with all manner of delights, wherefore many men walke by this way. The three Knights that giue to euery man going this way, what thing them pleaseth, are these: Pride of life, Couetousnesse of the eyes, & Concupiscence of the flesh: in which three the wretched man greatly delighteth, and at the last they lead him to Hell. This wittie Knight betokeneth the soule, & the foolish Knight betokeneth the flesh, which is alway foolish, and at all times ready to doe euill. These two are fellowes and knit in one: for eyther of them drinke others blood, that is they shall drinke of one cup, eyther of ioy or paine which they shall haue after the day of dome.

The Soule chooseth the way of repentance, and in as much as shee may, shee stirreth the flesh to doe the same. But the flesh neuer thinketh what shall come after, and therefore she goeth on in the delights of this world, and flyeth the vertue of repentance. And thus the soule after death is cast into hell, and the flesh is cast into the ditch, that is, into the graue. But then

the

Iudge commeth, that is, our Lord Iesus Christ at the last day to iudge all mankinde. Then the Soule shall complaine vpon the flesh, and the flesh vpon the soule. But then the Iudge that cannot be deceiued shall condemne the soule, because she followed the frailty of the flesh, and the flesh because it would not beleeue the soule. Wherefore let vs study to tame our flesh that we may obey God, and then we shall haue eternall life. Vnto which bring vs our Lord Iesus Christ. Amen.

## The Argument.

The Soule of man being possessed of the Princely territorie of Paradise, was by the diuell prouoked to sinne against her Creator, and for the same transgression (being thence into the wide world exiled) lost that her heritage: but by Christs blessed death and passion was restored vnto a more happy heritage of euerlasting felicitie.

## The 11. Historie.

There dwelt sometimes in Rome a mighty Emperour named Frederick.

which had no Childe, but one onely daughter, to whom this Emperour after his decease bequeathed all his Empire. This vnderstanding an Earle that dwelt there beside, hée came to this yong Lady and woed her, and prouoked her to sinne all that hée might: whereby this young Lady in short processe of time inclined to the Earle, and this Earle anone lay with her and defiled her: and after that hée draue her from her heritage, and exiled her out of her Empire, wherefore she made great lamentation, and fled vnto a realme there beside, where shée daily wept and mourned.

It befell after on a day, that while shée sate mourning by the high way side, there came riding by her a faire yong Knight vpon a horse, who came towards her a great pace, and very courteously saluted her, asking her the cause why shée mourned so sore. Then answered she and said: my reuerend Lord, I am an Emperours daughter, descended of royall blood, my father is dead, who left me all his Empire, because he had none other heyre. And after his decease an Earle there beside deceiued me, defloured my virginitie, and after that he

thée put me violently out of my heritage, so that now I am faine to beg my bread from doore to doore, and this is the cause of my sorrow. Then said the Knight: fayre Damsell, I haue great compassion on thy beauty and thy comelinesse: therefore if thou wilt grant me one thing, I will fight for thée against the Earle, and I will assure thée the victory. Then said thée: alas good sir, I haue nothing that I may giue vnto you but my selfe. And I aske no more of thée said the Knight, but that thou wouldest be my wife, and loue no man so much as me. Then said thée: Reuerend sir, that I will doe gladly, and more if I might. Then said the Knight: I will that thou doe nothing for mée, but if it fortune mée to die in the fight for thée, and obtaine the victory thou shalt take my bloudy shirt, and hang it vpon a beame in thy Chamber: and this thou shalt doe for two causes. The first is, that whensoeuer thou beholdest the shirt, thou shalt wéepe for mée. The second is, that whatsoeuer man come to woe thée to be his wife, thou shalt then hastely runne vnto thy Chamber and there beholding my bloudy shirt, thinke heartily within thy selfe thus:

The Lord of this ſhirt dyed for my loue in battell, by which he recouered my heritage. God forbid that I ſhould take any other man after his death. Then ſaid ſhe, Reuerend ſir, all this ſhall I fulfill by the grace of God. And when the Knight heard this, hee aſſailed to fight againſt the ſaid Earle, and obtayned the victory, and the Earle was ouercome and fled, and this young Lady was brought and receiued againe into her heritage. Neuertheleſſe the Knight was deadly wounded in that battell, whereof he dyed: but ere hee dyed hee bequeathed his bloudy ſhirt vnto this Damſell, deſiring her to keepe her promiſe. When this yong Lady heard of his death, ſhe wept ſore, for in his ſhirt was wrought this:

Thinke on me, and haue in minde
Him that to thee was ſo kinde.

Anon when ſhe had receiued this ſhirt, ſhe hanged it vpon a beame in her Chamber, and as oft as ſhee beheld it, ſhe wept bitterly. It befell not long after, that the States of the Empire came to her, and deſired her to take an husband: but then ſhee went to her chamber, and beheld the bloudy ſhirt, and waxed ſorrowfull, and laid

often-

oftentimes, woe and alas, thou sufferedst death for my loue, and thou also recouueredst againe my heritage. God forbid that I should take any other man but thée. And thus thée answered euery man that came to her: and so they went away disappointed of their purpose, and she ended her life in rest.

## The Morrall.

Deare friends, this Emperour is the Father of heauen, and his daughter is the Soule of man, made to the similitude of God: to whom he gaue and bequeathed the Empire of Paradise. But there came an Earle, that is, the Diuell, and prouoked her to sinne when she eat of the apple, and said to her thus: In what houre ye eate of the apple ye shall be like Gods. Wherefore we breaking Gods commandement were exiled out of paradise, to liue in this world in great wretchednesse, as the Scripture saith: *In sudore vultus tui*; In the sweat of thy face thou shalt eate thy bread. But then came a fayre yong Knight & a strong, that is, our Lord Iesus Christ, who had compassion vpon mankinde, and taking vpon him our flesh and bloud, gaue battell

to the diuell, and ouercame him: and thus wan he againe our heritage. Therefore let vs doe as this yong Lady did, let vs lay this bloudy ſhirt, that is, the remembrance of the paſſion of Chriſt, on the beame of our heart, and let vs thinke how our Lord Ieſus ſhed his precious bloud for vs. And if any man, that is, if the Diuell, or any other would ſtirre vs to ſin, let vs thinke preſently on the paſſion of Chriſt, ſaying thus: I will take none other but thee, who haſt ſhed thy bloud for me: and thus ſhall we win euerlaſting life. Vnto which God bring vs all. Amen.

## The Argument.

Wee are here generally aduertiſed of honouring the Sabbath day, how, for the redeeming of time, to be occupyed in ghoſtly contemplation, is profitable to the ſoule and body. Alſo Preachers of Gods word oft times for ſaying truth purchaſe ill will. If wee beſtow our talents in the amplifying of Faith, and furthering one another with good workes, we ſhall then inherit the fruition of eternal life prepared for Chriſts elect.

## The 12. Historie.

SOmetime dwelt in Rome a mightie Emperour named Apollonius, which ordained a law that euery man vpon pain of death should celebrate the day of his nativitie. This Emperour called to him a Clarke that hight Virgill, and said: My deare Maister, there be many hainous offences done in my Empire contrary to the Law, therefore I pray thee that thou by thy cunning wouldst make some craft whereby I may know who trespasseth against the Law priuily or openly. Then said Virgill: My reuerend Lord, your will shall be done. Anon this Virgill through his craft made an Image in the midst of the Citie of Rome, which denounced and told the Emperors messengers who trespassed against the law, & who not. There was at that time dwelling in the Citie of Rome, a Smith that hight Focus: which by no meanes would celebrate the nattuitie of the Emperor. It befell vpon a night, as the Smith lay in his bed, he thought vpon the Image that had accused many men before, dreading least the Image would accuse him, wherefore he arose and went

to the Image and ſaid, I make a vow to God if thou accuſe me, I ſhall breake thy head: and when he had thus ſaid he went home. The Emperour on the morrow following, ſent meſſengers to the Image (as before times he was accuſtomed) to know and vnderſtand who had treſpaſſed againſt the law. And to them then ſaid the Image, lift vp your eyes and behold what is engraven in my fore-head. And when they loked vp, they ſaw this Poſey written, Tempora mutantur, homines deteriorantur. Times be changed, & men become worſe and worſe. For hée that will ſay the truth ſhall haue his head broken. Therefore goe yée forth to your Lord, and tell him all that yée haue heard and ſéen. The meſſengers went forth and told the Emperour all that they had heard and ſéene.

Then ſaid the Emperour, arme your ſelues and goe to the Image, and if that you finde any man that hath menaced, or threatned to hurt the Image, binde him hand and foote, and bring him vnto mée. Then went the meſſengers forth to the Image and ſaid to it: tell vs the truth if any man haue threatned thée, and we ſhall reuenge thée anon. Then ſaid the Image:

Take

Take the Smith Focus, for he is the man that will not honour the nativitie of the Emperour. Straightway the messengers led forth the Smith before the Emperour: and there examined him why he kept not the day of the Emperours nativitie in reverence and honour according to the law: Then answered the Smith and said: Reverend Lord, I beseech you that you will heare mine excuse, and if I answere not reasonably to all manner of points that ye shall aske me, I will yéld me fully to your Grace. Then said the Emperour, I will heare thée, and that which is right that I will doe.

Then said the Smith, I must have eight pence every day in the wéeke, and that I cannot get without great labor, and therefore I may not kéepe that day holy day more then other daies. Then said the Emperour: why must thou have these eight pence? Then said the Smith: I am bound to pay daily two pence: and two pence I lend: and two pence I lose: and two pence I spend. Then said the Emperour: tell me more expressly of these eight pence. Then said the Smith: I am bound every day to pay two pence to my father: for when I

was

was young, hée spent daily two pence on me, which I am bound to pay him againe for his sustentation. And two pence I lose on my wife. Then said the Emperour, why losest thou that two pence on thy wife? Then said he: where saw yée euer woman but she had one of these properties: eyther she was wilfull and contrary to her husband, or hat of complection: and therefore that I giue her I lose. Also two pence I lend to my sonne, wherewith hée is sustained, that when I come to age and powertie, he may pay me two pence again, like as I doe my father. Also I spend two pence on my selfe in meate and drinke, and that is little enough. Then said the Emperour, thou hast answered well and wisely. Not long after the Emperour dyed, & this Smith Focus was chosen to be Emperour, because he spent his eight pence so wisely and so profitably. And thus he ended his life in peace and rest.

## The Morrall.

Deare friends, this Emperour is our blessed Sauiour Jesus Christ, which ordained by his holy law that euery man should kéepe the holy Sabbath day. This

Virgill

Virgill that made this Image is the holy Ghost, who establisheth among vs preachers to teach vertues and to reproue vices, and they should not spare the poore nor the rich. But now if a Preacher should speake the truth against any man, hée shall be threaned by the enimies of Christ, that is, by euill men that neyther loue God nor man. Wherefore the Preachers may say now a dates, that Posey which was written in the fore-head of the Image: Times be changed from good to ill, and men be daily worse: for who so would speake the truth now a dayes shall haue his head broken. Therfore it is néedfull they be armed: that is, preachers ought to be armed with vertuous examples of good life, and then they néed not feare, because they haue the truth of God to stand by them, according to the Apostles saying: Si Deus nobiscum, quis contra nos? If God be with vs, who can be against vs?

By this Smith Focus, is vnderstood euery good Christian man, who daily should spend his time in redéeming of euery houres trauell with some profit corporall or spirituall: and then ought hée to be presented before the heauenly

Emperour

Emperour. This Focus paid two pence to his father, and ſo we ſhould pay to our Father of heauen two pence, that is, honor and loue. For when we were the children of wretchednesse, and in bondage, Almighty God ſent downe to the earth his Sonne to redéeme vs, according to S. Iohn the Euangeliſt, ſaying: Sic Deus dilexit mundum, vt filium ſuum vnigenitum daret pro mundo; God loued the world ſo well, that hée gaue his onely begotten Sonne for the ſaluation of the world. Alſo this Focus lent two pence to his Sonne: that is, euery Chriſtian man ought to lend to the Son of God our Lord Ieſus Chriſt, true and vnfained faith, & fruitfull good workes and déeds in our life, and he will repay vs againe at the day of dome with his heauenly mercy, when ſoule and body ſhall be glorified. And that he is our brother may be proued by the text of Eſay, ſaying; Puer natus eſt nobis, &c. A childe is borne to vs. This Focus loſt two pence on his wife: this wife betokeneth the fleſh vpon whom thou loſeſt two pence, that is, vnlawfull loue and conſent to ſinne, becauſe the fleſh is contrary to the ſpirit, and is euer ſubiect to ſinne. This Focus alſo ſpent two pence

on himselfe: by the first penny ye shall vnderstand repentance, whereat the Angels in heauen doe greatly reioyce: by the second penny yée shall vnderstand stedfast perseuerance in amendement of life; for he that abideth vnto the end shall be saued. And he that spendeth well these two pence shall obtaine euerlasting life. Vnto which bring vs our Lord Iesus Christ. Amen.

## The Argument.

Man being blinde through sin, and eyther by infirmitie of fraile flesh, or suggestion, trespassing with euill and lewd company, though God of his mercy be fauourable vnto him in his life time by reason of the foresaid respect, yet if hee accustomably walke on forward in this worldly wickednesse, his wilfull blindnesse shall not excuse him, but accuse him in the day of iudgement, most grieuously to haue offended God, in abusing his mercy offered, and therfore the lesse worthy to haue the reward of the simple soule that repentantly and with modestie liueth to the fruition of euerlasting blisse.

The

## The 13. Historie.

SOmetime in Rome dwelt a noble Emperour, which among all other vertues loued best mercy: wherefore he ordained a law, that euery blinde man should haue an hundred shillings by the yeare of his treasure. It befell on a day that certaine men came to a Tauerne to drinke wine, and after that these men had sitten in the tauerne three dayes, the fourth day they were greatly in debt for their wine: wherfore the Vintner came to them, & demanded money for his wine. Then said one of the drinkers. Sirs, the Emperour hath made such a law, that euery blinde man shall haue an hundred shillings of his treasure: therefore let vs cast lots among vs, and to whom the lot falleth, let his eyes be put out, & so he may goe to the Emperours Pallace, and get an hundred shillings to discharge vs. Now this counsell liked them well: so they cast lots and the lot fell on him that gaue the counsell, and his fellowes immediately put out his eyes.

And when hée was blinde he went to the Emperours pallace, and asked an hundred shillings of the Steward according to

to the Emperours decrée. Deare friend, said the Steward, thou didst see with both thine eyes a while sithe, thou also understandest the law amisse : for the law is made for men that are blinde through infirmities, or by the will of God, but the other day thou hadst thy sight in the Tauerne and hast wilfully lost it. Therefore goe to the tauerne againe to thy fellowes and discharge there what thou owest, for here getteſt thou not a farthing. Then went this wretched man forth, and tolde his fellowes of the Stewards answere, & with that came in the Vintner and dispoiled them of all their clothes, and bet them, and thus drove them with shame out of the Citie. And so were they neuer after seene there.

## The Morrall.

Deare friends, this Emperour is our Saviour Christ, who ordained a Law, that euery blinde man should haue an hundred shillings of his treasure. This blinde man betokenth euery sinner, who sinneth through infirmitie, or the entising of the Diuell, the World, and the Flesh, and shall receiue an hundred shillings,

lings if he be inwardly repentant of his ſinnes: that is, hee ſhall haue an hundred times more ioy, according to the Scripture, ſaying: Centuplum accipietis, & vitam æternam poſſidebitis; Ye ſhall receiue an hundred times more ioy if ye be repentant and turne from ſin, and alſo ye ſhall haue euerlaſting life. Theſe men that came to the Tauerne to drinke wine be ſinners, who oftentimes come to the Tauerne of our aduerſary the Diuell, to drinke of his carnall appetites, that is, they there conſume and waſt away all ſpiritual vertues, which they receiued when they receiued the Sacrament of Baptiſme, wherefore the Diuell our enemy deſpoyleth them of all their good deedes that euer they haue wrought before. They caſt lots, that is, they caſt among them the cuſtome of ſin, and this lot of ſinne falleth on ſuch as are vnthankfull & mercileſſe: and ſuch a man wilfully becommeth blinde, that is, he becommeth wilfully a foule ſinner like Iudas, that betrayed our Lord without any ſuggeſtion or inticing. And therefore ſuch men ſinne moſt grieuouſly. When they come before the Steward, that is, before the Prelates of the Church, they can hardly

obtaine

obtaine any assurance of heauen, because they be not in the right way to leaue their sinne. Therefore let vs study with all diligence, to please God, that wee may obtaine euerlasting life, which is laid vp in store for all those that liue modestly, looking for eternall saluation. Vnto which bring vs our Lord Iesus Christ. Amen.

## The Argument.

A certain vow of loue being made between the Soule of euery faithfull Christian and Iesus Christ: we are to consider the mercifull and gracious Couenant of God toward the faithfull, and to be carefull of this Couenant, and wee are to study to performe our vow; so as wee at the prefixed day of promise being vndefiled, may thereby purchase the promised place of euerlasting glory, prepared for all them that seeke the glory of God and their soules health.

## The 14. Historie.

IN Rome somtime dwelt a mighty Emperour named Philominus, who had one onely Daughter, who was fayre and gra-

cious in the ſight of euery man, who had to name Aglaes. There was alſo in the Emperours pallace a gentle Knight that loued dearely this Lady. It befell after vpon a day, that this Knight talked with this Lady, and ſecretly vttered his deſire vnto her. Then ſhe ſaid courteouſly, ſeeing you haue vttered to me the ſecrets of your heart, I will likewiſe for your loue vtter to you the ſecrets of my heart, and truly I ſay that aboue all other I loue you beſt. Then ſaid the Knight, I purpoſe to viſit the holy land, and therefore giue me your trouth, that this ſeauen yeares you ſhall take no other man, but onely for my loue to tarry for me ſo long, and if I come not againe by this day ſeauen years, then take what man you like beſt. And likewiſe I promiſe you that within this ſeauen years I will take no wife. Then ſaid ſhee, this conenant pleaſeth me well. When this was ſaid, each of them was betrothed to other, and then this Knight tooke his leaue of the Lady, and went to the holy Land. Shortly after the Emperour treated with the King of Hungary for the marriage of his Daughter. Then came the King of Hungary to the Emperours pallace to ſee

his

his daughter, and when he had séene her, he liked marueilous well her beauty and her behauiour, so that the Emperour and the King were accorded in all things as touching the marriage, vpon the condition that the Damsell would consent. Then called the Emperour the young Lady to him and said: O my tayre Daughter, I haue prouided for thée, that a King shall be thy husband if thou list to consent, therefore tell mée what answere thou wilt giue to this. Then said she to her father, it pleaseth me well: but one thing deare father, I entreat you of if it might please you to grant me: and this it is, I haue vowed to kéepe my virginitie, and not to marry for this seauen yeares, therefore deare father I beséech you for all the loue that is betwéene your gracious father-hood and mée, that yée name no man to be my husband, till this seauen yeares be ended, and then I shall be ready in all things to fulfill your will. Then said the Emperour, sith it is so that thou hast thus vowed, I will not breake thy vow, but when these seauen yeares be expired, thou shalt haue the King of Hungary to thy husband.

Then the Emperour sent forth his

letters to the King of Hungary, praying him if it might pleaſe him to ſtay ſeauen yeare for the loue of his Daughter, and then he ſhould ſpeede without faile. Herewith the King was pleaſed, and content to ſtay the prefixed day.

And when the ſeauen yeares were ended ſaue a day, the yong Lady ſtood in her chamber window and wept ſore, ſaying: Woe and alas, as to morrow my Loue promiſed to be with mée againe from the holy land, and alſo the King of Hungary to morrow will be here to marry me, according to my fathers promiſe, and if my loue come not at a certaine houre, then am I vtterly deceiued of the inward loue of him.

When the day came, the King hasted toward the Emperour with a great earneſtneſſe to marry his daughter, and was royally arayed in purple. And while the King was riding on his way there came a Knight riding by him, to whom hée ſaid: Deare friend whence art thou, & whence commeſt thou? The Knight anſwered and ſaid: I am of the Empire of Rome, and now am lately come from the Holy Land, and I am ready to doe you the beſt

ſeruice

seruice I can. And as they rode talking by the way, it began to raine so fast that all the Kings apparell was sore wet. Then said the Knight: My Lord, yée haue done foolishly, for as much as yée brought not with you your house. Then said the King: why speakest thou so? my house is large and broad, and made of stones and morter, how should I then bring with mée my house? thou speakest like a fole. When this was said, they rode on till they came to a great deepe water, and the King smote his horse with his spurs and leapt into the water, so that hée was almost drowned. When the knight saw this, and was ouer on the other side of the water without perill, he said to the King: yée were in perill, and therefore yée did foolishly, because yée brought not with you your bridge. Then said the King: thou speakest strangely, my bridge is made of lime and stone, and containeth in quantity more then halfe a mile, how should I then beare with mée my Bridge? therefore thou speakest foolishly. Well, said the Knight: my foolishnesse may turne thée to wisedome. When the King had ridden a little farther, hée asked the knight what time of the day it was. Then

ſaid the Knight: if any man haue liſt to eat it is time of the day to eate, and therefore my reuerend Lord, I pray you to take a modicum with mée, for that is no diſhonour to you, but great honour to mée before the States of this Empire. Then ſaid the King: I will gladly eate with thée. They ſate both downe in a fayre Vinegarden, and there dined together both the King and the Knight. And when dinner was done, and that the King had waſhed the Knight ſaid to the King. My Lord, quoth hée, yée haue done fooliſhly for that yée brought not with you your father and mother. Then ſaid the King: what ſaiſt thou? my father is dead, and my mother is old and may not trauell, how ſhould I then bring them with mée? therefore to ſay the truth, a fooliſher man then thou art did I neuer ſée. Then ſaid the Knight euery worke is praiſed at the end.

When the Knight had ridden a little further, and was nigh the Emperours pallace, he aſked leaue to goe from him, for he knew a nearer way to the Pallace to the young Lady, that he might come firſt and carry her away with him. Then ſaid the King, I pray thée tell me, by what place

purpoſeſt

purposest thou to ride? Then said the Knight, I shall tell you truth: this day seauen yeares I left a Net in a place, and now I purpose to visit it, and draw it to me, and if it be whole, then will I take it to me, & kéepe it as a precious Jewell, but if it be broken, then will I leaue it: and when hée had said thus, hée tooke his leaue of the King, and rode forth, but the King kept the broad high way.

When the Emperour heard of the kings comming, hée went towards him with a great company, and royally receiued him, causing him to shift his wet cloaths, and to put on fresh apparell. And when the Emperour and the King were set to meat, the Emperour welcommed him with all the cheare and solace that he could. And when he had eaten, the Emperour asked tidings of the King. My Lord said hée, I shall tell you what I heard this day by the way. There came a Knight by me, and reuerently saluted mée: and anon after, there fell a great raine, and greatly spoiled my apparell. And anon the Knight said: Sir, you haue done foolishly, for that you brought not with you your house. Then said the Emperour: what cloathing had

the Knight on. A cloake, quoth the King. Then ſaid the Emperour: ſurely that was a wiſe man, for the houſe whereof he ſpake was a cloake, and therefore he ſaid to you that yée did fooliſhly, becauſe you came without your cloake, for if yée had brought with you a cloake, then your cloaths had not béen ſpoiled with raine. Then ſaid the King, when we had ridden a little further we came to a déepe water, and I ſmote my horſe with my ſpurres, and I was almoſt drowned, but he rid through the water without any perill: then ſaid he to mée, yée did fooliſhly, for that yée brought not with you your bridge. Verely ſaid the Emperour, he ſaid truth: for hée called the Bridge your Squires, that ſhould haue ridden before you, and aſſayed the déepnes of the water. Then ſaid the King, we rode further, and at the laſt hée prayed mée to dine with him. And when we had dined he ſaid, I did vnwiſely, becauſe I brought not with me my father & mother. Truely ſaid the Emperour, he was a wiſe man and ſaid truth: for he called your father & mother, bread and wine, and other victuals. Then ſaid the King: we rode further, and anon after, hée aſked me leaue to goe from

mée,

mée, and I asked diligently whither hée went. And he answered againe, and said: this day seauen yeares I left a net in a priuate place, and now I will ride to sée it, and if it be broken or torne, then will I leaue it, but if it be as I left it, then shall it be vnto me right precious. When the Emperour heard this, hée cryed with a loud voice, and said: O yée my Knights and seruants, come yée with mée speedily vnto my Daughters chamber, for soothly that is the Net of which hée spake. And forthwith his Knights and seruants went vnto his Daughters chamber, and found her not, for the foresaid Knight had taken her with him. And thus the King was deceiued of the damsell. And he went home againe to his owne country ashamed.

## The Morall.

Deare Friends, this Emperour is our Lord Iesus Christ, and this faire daughter is euerlasting life, which the Emperour had ordained for Kings, Knights, and other men. The Knight that loued this yong Lady, is euery good Christian soule, which holdeth himself not worthy to come into the sight of God, vnto such ioy, as the

Apostle

Apoſtle ſaith, Non ſunt condigni paſſione huius temporis ad gloriam futuram: the ſufferings of this time are not worthy to attaine vnto the glory that is to come. This Knight was ſeauen yeares abſent from his loue: like as a good Chriſtian all the dayes of his life ſhould labour & trauell in fulfilling the ſeauen workes of mercy. By the King that came without a cloake in the raine, is to be vnderſtood ſome mighty men of this world which haue cloakes to couer all their other cloaths. By this cloake is vnderſtood Charitie as the Apoſtle ſaith: Charitas cooperit multitudinem peccatorum; Charitie couers a multitude of ſins: but many men haue not this cloak, wherefore they are wet with the raine of Pride, Auarice and Lechery. This King alſo was almoſt drowned, becauſe he lacked his bridge, that is perfect faith: for as we ſée that no man may paſſe ouer a great water, broad and déepe, without a bridge or ſome other thing that is able to beare him: Right ſo, without faith it is impoſſible to pleaſe God: for Chriſt ſaith, Si habueritis fidem ſicut granum ſinapis, poteritis, &c. If ye haue faith as a graine of Muſtard-ſéede, then may ye ſay to the hils remoue

mone out of your places, and they shall remoue. But many of vs now a dayes haue very feeble faith, and therefore doe sodainly fall into the clay of desperation, & by deadly sins oftentimes offend God. Also this king had not brought with him his father and his mother. By the father, which is cause of generation, is vnderstood humilitie, without which there is no vertue in any man: and thereto accordeth S. Gregory, saying: Qui cæteras virtutes sine humilitate congregat, &c. He that gathereth all other vertues without Humilitie, is like a man that casteth dust into the winde. His mother betokeneth Hope: therefore hée that wil obtaine euerlasting life, must haue the cloake of Charitie, the bridge of Faith, a father of Meekenesse, and a mother of Hope, as the Apostle saith: Spe salui facti sumus.

Also this Knight went the narrow way, and the King the broad way: for hée that will be saued must goe a strait way, that is, the way of fasting, almes-deedes, chastitie and repentance. Of the which way speaketh the Apostle. Stricta est via quæ ducit ad vitam æternam; The way is straite which leadeth vnto euerlasting life.

But

But many men goe the other way which leadeth to hell: that is, by the way of fleshly lust, and such men goe out of the way of everlasting life. Therefore study we to walke the narrow way, that thereby wee may obtaine everlasting life.

## The Argument.

By this History is figured, as appeareth in the Morrall, the Soule of every good Christian, held of him as his daughter: but being seduced, carryed away, and defiled by Sathan her foule enemie, she is reduced by the help and valiant prowes of her heauenly champion Christ Iesus vnto her former habitation. Yet man being vngratefull to his Redeemer, forgetteth his duty, & for good rewardeth euill to his champion Christ Iesus, deliuering him to be iudged by the Law as an offender: but when the Champion auoucheth what he hath done for man and his soule, then is hee with shame of his ingratitude constrained to remorse, and to call for grace to repent & amend his life, that by the death of his Champion Christ, he may obtain eternall life.

## The 15. Historie.

SOmetime dwelt in Rome a noble Emperour named Agias, which had retayning vnto him a Knight called Gerard, which was a worthy warriour, neuertheless he was as meeke as a Lambe in the Emperours Court, but in the field he was like a Lion. This Emperour had a faire Daughter, whom the strong and mightie Earle of Paleller carried perforce away, & defiled, which more displeased the Emperour then the carrying of her away. Therefore he called vnto him his Counsell, and said: Deare friends, the violence done to me in deflouring of my Daughter, is not vnknowne to you, and therefore I purpose to giue battell to the Earle: wherefore I pray you to be ready at a day, that yee may proceede with me in battell. And they said: Sir we be ready to liue and die with you in battell.

When the appointed day of battel came, they met on both sides, and a cruell sharpe conflict was prolecuted on both sides, and almost all that were on the Emperours part were slaine. And as the Emperour himselfe was forceably assailed, the knight

Gerard

Gerard put himselfe among the enemies before the Emperour and fought manfully, and so the Emperour escaped, and the Knight abode and slew the Earle, nevertheless the Knight had diuers woundes. Notwithstanding this he abode still till the blood ran downe to his foote. And when the enemies saw that the Earle was slain, they fled, and the Knight with his people followed on the chase till hee came to the place where the Emperors daughter was, and led her with him. And thus with triumph and victory, hee returned againe to the Emperour. For the which victory and recobtaining of the Emperours daughter, he was greatly praised of all people. Not long after it befell that this Knight had a suite in the Emperours Court, wherefore the Knight came vnto the Emperour and prayed him meekely to be fauourable to his cause, and furthermore desired him to doe reason touching his honest demand.

When the Emperour had heard him, hee called to him a Justice and said. Sir, our will is that you doe all equitie vnto this Knight. And when the Knight heard this, hee cryed with a loud voyce:

Alas,

Alas, alas, who euer heard of such an Emperour. Thou wert (said hée) in battell, where thy head should haue béene smitten off, and I in mine owne person, (and none other man) put my selfe in ieopardy for thée, and saued thée, and now thou hast assigned another man to be Iudge in my cause: alas that euer thou wert borne. And with that word the Knight put off all his cloathes, and shewed the wounds that he had receiued in the battell, vnto all the men that were then present, and said: Lee what I haue suffered for thée, Oh Emperour. I did put no other man in my stead, and now thou assignest another man in my cause. Soothly, I say to thée that I neuer serued such a Lord before.

When the Emperour heard this, being almost confounded in himselfe, he said: O deare friend, all that thou saist is truth, thou sauedst me from death, thou didst reobtaine my daughter againe, and for my sake thou hast suffered many wounds: verely it is right, that I in mine owne person come downe and make an end of thy cause so as may be to thy content and to mine honour. And then the Emperour laboured very busily in his matter,

and

and made thereof an end according to the Knights request: wherefore all men greatly commended the Emperour.

## The Morrall.

Deare friends, this Emperour may be called every Christian man, or else al mankinde, which had a faire daughter, that is to say, the soule, made to the similitude of God. This Earle betokeneth the Diuell, which carryeth away and deflowreth by sinne the soule of man, through eating of the fruit of the forbidden tree: wherefore all mankind was in thraldome, till a strong and valiant Knight came and put himselfe on the Crosse to suffer death, as a Redeemer of mankinde from the Diuell. For if that had not béene, we had all béene partakers of thraldome everlastingly: and this Knight reduced and reobtained the Soule of man vnto the Church, wherefore he suffered many great wounds in his body. And now this knight, that is, our Lord Jesus Christ, hath a matter to doe among vs, that is, to finde in vs perfect faith: wherefore he calleth on vs daily that wée should be ready at all times saying thus in Apocalipse the 3. Ecce, sto ad ostium & pulso:

pulso : si quis mihi apperuerit introibo & cenabo, that is, Loe, I stand and knock at the dore, if any man will open to mée, I will come in and sup with him. But many men doe as the Emperour did, the which appointed the knight another Iudge then himselfe : for now a dayes there be some men that will doe no repentance for the loue of him which assigned no other man but himselfe to fight for vs. And therefore against vnthankfull persons it shall be said thus. Loe, he suffered for vs on the crosse, dispoiled of all his cloathing, and shewed to vs all his wounds that he suffered.

We wée therefore thankfull vnto God for his graces, & be content that we may suffer for his loue some sorrowfull repentance. For he that suffereth paine for the loue of God in this life, shall receiue an hundred times more reward in the life euerlasting. Vnto the which our Lord Iesus bring all mankinde. Amen.

## The Argument.

The soule of man is here warned to eschew the pleasant baites and subtill craft of

of the diuell, that ſhe yeeld not to his allurements, leſt he get the vantage of this mortall courſe from her, and bereaue her of her ioyes in the life to come.

## The 16. Hiſtorie.

THere dwelt ſometimes in Rome a wiſe Emperour named Pompey, which had a fayre daughter named Aglas. This daughter had many vertues aboue all other women of that Empire. Firſt, ſhe was faire & gracious in the ſight of euery man. ſhe was alſo ſwift in running, ſo that no man might ouer-take her by a great ſpace. When the Emperour vnderſtood theſe two vertues in his daughter, he was right ioyfull: wherefore hée proclaymed throughout all his Empire, that what man, poore or rich, would runne with his Daughter, ſhould haue her to wife, with great riches, if hée could ouer-runne her, and come ſooner to the marke then ſhe, and if ſhe ouer-ranne him, and came ſooner to the mark then he, his head ſhould be ſmitten off.

When the States of that Empire, as Dukes, Earles, Barons and Knights heard this cry, they offered themſelues one

after

after another to runne with her, but euer this yong Lady ouer-ran them all, wherefore they lost their heads, according to the Law. That time there was a poore man dwelling in Rome, which thought within himselfe, I am a poore man, and come of poore kindred, there is a common crye made, that what man soeuer can out-run the Emperours daughter by any meanes, shall be promoted to great honor & riches: now therefore if I might ouer-runne her by any manner of way, I should not only be promoted to great honour, but also all my kindred. Then this poor man prouided himselfe of three things, whereby he might win her. First, he made a garland of red Roses and white. Secondly, he made a rich Girdle of silke cunningly wrought. Thirdly, he made a Purse of silke, imbrodered with precious stones, & within the Purse was a Ball of three colours, and vpon this ball was written this posey: Who playeth with me shall neuer be weary of my play. Then put he these three things in his bosome, and went forth to the Pallace-gate, crying and saying: Come forth faire Lady, for I am ready to runne with you, and to fulfill the Law in all things.

When the Emperour heard this, hée commanded his Daughter to runne with him. This yong Lady went to her chamber-window, and when shée saw him, shée despised him and said: I have overcome many worthy Knights, and now must I runne with a churle: nevertheless I will fulfill my fathers commandement.

Anon the damsell arayed her for to run with him. And at the last they ran together, and within short space the Damsell gat farre before him. When the Jugler saw this, hée threw forth his garland of flowers before her. And when the damsell beheld and saw that, shée stooped downe & tooke it up, and set it upon her head, and that while the Jugler went afore her. But when this young damsell saw this, shée wept sore, and for sorrow shée threw the garland into a ditch, and ranne after him, and at last shée overtooke him, and lift up her right hand and gave him a bucket, saying: abide thou wretch, it beséemeth not thy fathers sonne to have me to wife. And then this Lady did over-run him, & went before him a great space. And when the Jugler saw this, he tooke the girdle out of his bosome, and threw it before her. And

when

when she saw that, she stoped downe and toke it vp, and girded her therewith, & the while the Jugler gat before her againe. Now when shée saw that, she was vered, and toke the girdle and with her téth tare it in thrée pieces, and then threw it from her: and then she ran fast after him, and at the last ouer-toke him, and then she gaue him a great blow, saying: O wretch thinkest thou to ouercome me? and with that she ranne before him againe. The Jugler was slie and subtill, and kept the purse till they were neare the mark, & then he threw it before her, and anon she stoped downe and toke it vp, and opened it, and tok out the ball, and read the posey: Who playeth with me, shall neuer be weary of my play: And she began to play and continued so long in playng, till that the Jugler was before her at the marke. And thus he wan the Emperours daughter.

## The Morrall.

Deare friends, this Emperour is our Sauiour Christ, and his fayre Daughter is the Soule of man, which was made cleane with the water of Baptisme, & was also swift in running, that is, in vertue,

while that ſhe was in her cleannes, ſo that no deadly ſin might ouer-come her. This Iugler that is ſo ſubtill and crafty, is the Diuell, which ſtudyeth day and night to deceiue innocents. Hée prouideth him of thrée things. Firſt, of the garland, which betokeneth Pride: for why? a garland of flowers is not ſet vpon the arme, nor vpon the foote, but vpon the head, that it may be ſéene: ſo pride would be ſéene. Wherefore S. Auguſtine ſaith: Quemcunq; ſuperbum videris, filium Diaboli dicere non dubites: that is, when thou ſéeſt a proud man, feare not to call him the childe of the Diuell. Doe thou therefore as the Maiden did, be angry at thy ſins, and caſt off the garland of Pride into the ditch of Repentance, and ſo ſhalt thou giue the Diuell a great buffet, and ouer-come him. But when this Iugler, that is, our ghoſtly enemie the diuell, ſéeth himſelfe ouercome in one ſinne, then he returneth and tempteth a man in another ſinne, and caſteth before man the girdle of Lechery. And alas there be many girded with this girdle of Lecherie: of the which Girdle ſpeaketh Saint Gregory, ſaying: Gird wee our loynes with the girdle of Chaſtitie, for

who

whosoeuer is girt with this girdle shall not lose the hope of life. Then casteth this Iugler (that is, the Diuell) the purse with the ball. The purse that is open aboue and close vnder, betokeneth the heart, which euermore should be close in the bottome against earthly things, and open aboue to heauenly ioy: and the two strings that open and shut the purse, betoken the loue of God and of our neighbours The Ball which is round & mouable to euery part of his difference betokeneth couetousnesse, which moueth euer both in yong and old, and therefore the Posey was true, that was wrought on the purse: Who so playeth with me, that is, with Couetousnesse, shall neuer be satisfied. Therefore saith Seneca, Cum omnia peccata senescunt, sola cupiditas iuuenescit: When that all sinnes waxe old, then Couetousnesse onely waxeth yong. Therefore let vs take hèd that we play not with this Ball of Couetousnesse, and then without doubt we shall obtaine through the merits of Christ, the blisse of heauen that neuer shall end. Vnto the which he bring vs that shed his precious blood for vs.

## The Argument.

The preaching of Gods word, and euery good prayer, is a ſweet ſounding melodie in the eares of God, and hath a promiſed reward of God, yet there is now and then ſtirred vp in vs, ſome let thereof by our whiſtling aduerſary the diuel, and we are hindred for a time, vntill by the prouidence of God godly preachers be ſent forth, which with the hooke of Gods word doe winne againe the loſt felicitie, and ſo recouer the fall of ſuch ſoules as were ſeduced and led awry, into the ioyfull and perpetuall fellowſhip of the bleſſed Angels of heauen.

## The 17. Hiſtorie.

SOmetime dwelled in Rome a noble Emperour and a wiſe, named Theodoſius, which loued greatly the Muſicke of the Harp, and likewiſe the paſtime of hunting. It befell vpon a day as this Emperour hunted in a Forreſt, he heard a ſweet noiſe of a Harp, ſo that through the ſweetneſſe thereof, he was almoſt rauiſhed of his wits, wherefore he ſought about the for-

forrest to finde that melodie, and at the last he espyed at the end of the forrest a poore man sitting beside a water playing on a Harp full swéetly. Then said the Emperour: good friend, procédeth this melodie from thy harp or no? The poore man answered and said: my renerend Lord, I shall tell you the truth. Here beside this water my wife, my childe, & I haue dwelt this thirty yeares, and God hath giuen mée such a gift, that when I play on my Harp, I make such melody that the fishes of this water come out to my hand, so that therewith my wife, my childe, and I haue béene sustained in great plenty. But alas, sometime on the other side of this water there commeth a whistler, & hée whistleth so swéetly that many times the fishes forsake me and goe to him: therefore my renerend Lord I craue your helpe against this whistler. Then said the Emperour, I shall giue thée good help: I haue here in my purse a golden hooke which I will giue thée, take it, and binde it fast to the end of a rod, and put a Wormе vpon the hooke, then cast thy rod into the water, and play vpon thy Harp, and when thou perceiuest the fish to bite on the baite, draw them

vp

vp to the land with that hooke, and then his twiſtling ſhall not auaile. When the poore man heard this, he reioyced greatly and did as he had taught him. And when this poore man beganne to play vpon his Harpe the fiſhes came to the baite, & then he tooke them vp with his hooke, and liued thereby in better eſtate long time, and at the laſt ended his life in peace and reſt.

## The Morrall.

Deare friends, this Emperour betokeneth our Lord Jeſus Chriſt, which greatly delighteth to hunt the ſoule of mankinde in the foreſt, that is, the holy Church. He loueth alſo the melody of the Harpe, that is, he loueth much thoſe that teach the holy word of God. This poore man that ſat by the water ſide, betokeneth the Prelates of the Church, and the Preachers of the word of God, which ought to be alwayes reſident in their charge, & not in the world, that is, they ſhould not ſet their delight in worldly things. The Preachers ought to haue the Harp of holy Scripture wherewith they may praiſe and honour God, & alſo therewith draw out of this world the ſinners. Therfore ſaith the Pſalmiſt thus:

Praiſe

Praise the Lord vpon the Harp, sing to the Lord with a Psalme of thanksgiuing. Psal. 98. 6. But now a dayes the preacher may say, alas: for when I preach and teach the holy Scriptures, the Diuell commeth and whistleth so sweetly, that the sinners draw to him, & will not heare the word of God, but they turne themselues onely to the delight of sinne. The Diuell deceiueth also mankinde by diuers wayes. First, in the time of preaching he maketh some to sleep, and them that he cannot make to sleep, he causeth them to talke and clatter: & them that he cannot make to clatter, he maketh them so dull that they cannot vnderstand what the Preacher saith: and them that he cannot beguile by these meanes, he putteth into them businesse, and causeth them to goe out of the Church. Behold how many wayes the Diuell hath to deceiue mankinde, and to let the Word of God. Therefore euery Prelate and euery preacher ought to haue the golden hooke of Gods word against this whistling, by which they may draw sinners out of this world vp to heauen. Vnto the which bring vs our Lord Jesus. Amen.

The

## The Argument.

Mans Soule, the daughter of our Sauiour, is right deare vnto him, and though he be carefull for the confirming of her in ſtate of ſincere life, yet ſhe is ſeduced by the ſuggeſtion of the fleſh, which being a grieuous tranſgreſſor, is yet by earneſt repentance and amendement of life, brought by the ſoule vnto dutifull obedience towards God & man, that thence forwards ſo continuing, they together may be partakers of euerlaſting bleſſednesſe.

## The 18. Hiſtorie.

There dwelt ſometime in Rome a mighty Emperour named Ptolemus, which had but one childe, a Daughter, whom he loued ſo much, that day & night ſhe was guarded with armed Knights: and ouer thoſe Knights he ordayned a Controuler to inſtruct them how they ſhould doe. He ordained alſo a Steward for to guide his houſhold. And when all this was done, on a night as he lay in his bed he reſolued that he would goe viſit the

holy

holy land. And when all things were ready for his iourney according to his desire, he called vnto him his Steward and said: My trusty seruant, I purpose now to goe see the holy Land, and therefore I commit my daughter to thy keeping, and I charge thee that she lack nothing, but that she haue all manner of ioy that appertaineth to such a Virgin. Moreouer, I leaue in thy keeping fiue Knights that be her guard, and I charge thee that they lacke nothing that is fitting for them. Also I leaue with thee my Grayhound, commanding that thou nourish and feede him as hitherto hee hath been: and if thou fulfill all this that I haue said, thou shalt at my comming againe receiue a great reward. Then said the Steward: My Lord, in all that I may I shall fulfill your command. Anone the Emperour toke his iourney toward the Citie of Ierusalem, and the Steward a long time kept well the Emperours command and charge giuen him.

But at the last it befell vpon a day that his Steward had espyed this yong Lady walking alone in an Orchard, with whose loue he was sodainly surprised: wherefore straight way, against her will, he deflowred her.

her. And when he had committed ſin with her, he gaue her ill language, and hated her more then euer he loued her before, and draue her out of the pallace: wherefore this damſell by this meanes being driuen to neceſſitie and great pouerty went from dore to dore and begged her bread. But when the Knights that were her keepers ſaw this, they reproued ſhamefully the Steward of that ſinfull deede. Then the Steward waxed wroth, and for great hate that he had in his heart, he ſpoiled the Knights of their goods, and droue them from the Pallace. And when they were thus robbed and exiled, ſome for lacke of liuing became theeues, and ſome mankillers, ſo that through this inconuenience they wrought great harme.

Not long after there came tidings that the Emperour was arriued in farre lands comming homeward. And when the Steward heard this, he was greatly troubled and moued in himſelfe and ſaid: It cannot be but I ſhall be accuſed for my treſpaſſe that I haue committed againſt the Emperours commandement, and he hath euer béne my good and mercifull Lord, therefore better it were that I goe and méet him

with

with all lowlinesse and humilitie, and accuse my selfe vnto him, and aske him mercy, then that any other should prevent me and accuse me to my Lord for my treason. Then the Steward straight put off all his cloathes saue his hosen and his shirt, and toke three ropes with him in his right hand, and bare foot went and met the Emperour. Now when the Emperour had espyed him comming a farre off in such manner, hee wondred greatly. And when the Steward was come so neare that hee might speake to the Emperour, he fell downe on his knees and saluted him reuerently. Then said the Emperour, what is befallen thee, that thou meetest me after such a sort? for in that thou art my Steward, thou shouldest haue met mee with a great company of noble Knights. Oh my Lord, quoth he, there is a heauy chance befallen me, for the which it behoues me to meet your Highnesse thus. Then said the Emperor what chance is befallen thee? My reuerend Lord, quoth he, it behoues you first to aske me why I bring with me these three ropes. Then said the Emperour, why beares thou these three ropes in thy hand? Then answered the Steward and said:

This

This first rope I bring with mée to binde my hands and féete so hard, till the blood burst out on euery side, for that I haue well deserued: the second Rope I bring with me, to draw me at a horse taile vpon the pauement, till that the bones be bare without flesh, for that is but due to me for the great treason I haue done against you. The third rope I haue brought is to hang me with, vpon an high gallowes; so long till that the birds light on my head and on my body, and féede themselues of my flesh; for these things are due to such trespassers and breakers of the Law as I am. Yet Oh my Reuerend Lord, haue mercy on mée, for I dare not acknowledge my trespasse, vntill I haue obtained thy pardon. Then said the Emperour: I se in thée great contrition, therefore tell me thy trespasse, and surely thou shalt finde mercy & grace. Alas, alas, then said the Steward, I haue defiled thine owne daughter, and haue driuen her out of thy Pallace, so that now in great necessitie she beggeth her bread from doore to doore. I haue also dispoyled thy Knights of all their goods, and now some of them in regard they lacke liuings become théeues and robbers, & some men-

men-killers, and the Controuler of the Knights I haue slain: but I fed thy Grayhound with the best meate as long as I might, and tyed him with a chaine, yet at the last hée broke his chaine and went his way, so that now he runneth about the Countrey.

When the Emperour heard this, hée was sore astonyed, and said: Hast thou defloured my Daughter whom I loued so well, and also dispoiled my Knights, and slaine their Controuler, & the Grayhound which I loued best, of whom I gaue thée charge is gone also? Surely were it not that I had forgiuen it thée, and that thou hast humbled thy selfe so much, I would haue put thée to the vilest death that could be thought: notwithstanding depart hence forthwith, and bring againe my daughter, that thou maist marry her, & if any harme hereafter befall to her through thy default, then will I double thy punishment. Also bring againe my Knights, and restore to them their goods, and set them in their state and offices as they were before. Also séeke diligently for my Grayhound till thou finde him, and then make him fast, so that hereafter in thée there be no fault found.

Now when the Steward heard this, hee bowed downe with moſt humble ſubmiſſion, and thanked the Emperour of his great mercy. And then he went forth, and ſought diligently through all the Empire, vntill he found the Emperors daughter, and the Knights, and the Grayhound, and brought them home againe. And after he had married the young Lady, and reſtored againe the Knights goods, he ended his life in peace.

## The Morrall.

Deare Friends, this Emperour betokeneth our Lord Jeſus Chriſt. His daughter betokeneth the Soule of man, made after the ſimilitude of our Lord God. The fiue Knights are the fiue Wits, armed with the vertue of Baptiſme for the preſeruation of the Soule. The Controuler of the Knights, is Reaſon, which ought to rule the Wits. The Grayhound is the fleſh of man: and the Steward is euery man, to whom God hath giuen a life and ſoule to keepe, vnder paine of loſing euerlaſting life. But wretched and wicked man, not remembring what is to come, full often corrupteth and polluteth his Soule

soule with sinne, and repelleth her from her pallace of heauen, and then wandreth shée from doore to doore, that is, from sinne to sinne. Yée dispoyleth these fiue Knights of their goods, that is, the fiue Wits, or rather gracious Vertues, taking away the naturall light from their eyes, giuing them bad counsell, and also moning their eares to listen vnto slander and backbiting, and so forth of all the other Wits, and thus some be made théeues, and some men-killers. The Master of these fiue Wits is slaine whensoeuer man is ruled by Will, and not by reason. The Grayhound, that is, the Flesh, wherein a man delighteth, was fed & bound with a chaine of Reason, but breaking out, full oft doth much harme.

The comming againe of this Emperor from the holy land, betokens the comming of our Lord Iesus Christ at the day of doome to iudge all mankinde. Therefore let vs, as the steward did, accuse our selues of our sinnes first, least the Diuell and the World accuse vs, then it is too late to aske mercy: therefore put we off our clothes betime, that is, our sinfull life, and take vée thrée Ropes in our hands. The first

Rope that ſhould binde our hands & feete, betokeneth the Rope of true Repentance, which not onely ought to binde our hands and feete, but alſo both our hearts within vs, and our outward conuerſations, in ſuch auſteritie of life, that the bloud burſt out on euery ſide, that is, that ſinne might void it ſelfe. Hereto accordeth Ezechiel, ſaying thus: In quacunq; hora agerit pœnitentiam peccator, ſaluus erit; When ſo euer the ſinfull man doth repent himſelfe, hee ſhall be ſaued. The ſecond Rope for to draw the treſpaſſer, is acknowledging of our ſinnes, which ſhould draw vs from the beginning of our life, vnto our liues end, by a perfect reconciliation of our ſelues to God and man, vnto the time that the fleſh be fallen from the bones, that is, till the luſt of the fleſh be turned away by the ſtones of Repentance. For euen as the ſtone by nature is hard, right ſo the way of Repentance ought to be hard. The third Rope that ſhould hang the fellon, is the Rope of amendment of life: For it is written in holy Scripture, There is more ioy in Heauen ouer one ſinner that turneth vnto the Lord in time, then ouer nintie and nine iuſt ones.

Like

Like as the Steward brought againe the Emperours Daughter, so it behoueth vs to seeke about by a fruitfull faith, vntill we finde againe our lost soule, and so bring her againe to the Church, to rule well our fiue Wits, to leede our Grayhound as we should, and make our life so cleane and pure, that we fall not againe to sinne, for feare that it fortune to vs worse, and that we haue no leasure to aske mercy againe at our néedes. And if we fulfill all this truely vnto our liues end, without doubt we shall obtaine euerlasting life. To the which our Lord bring vs all. Amen.

## The Argument.

The violating of our innocencie in not imitating the Law of God, is here described, which being adiudged after the law, is death, but by the merits of Christ our Sauiour we obtaine saluation.

## The 19. Historie.

IN Rome dwelt sometime a mighty Emperour and a wise, named Eusenne, who ordained a Law, that whosoeuer

rauished a virgin, should be at her discretion, whether she would put him to death, or would take him to be her husband.

It befell after, that a man rauished in one night two faire maidens: the first damsell which he rauished desired that he should dye, but the second desired him to her husband. The rauisher was taken and led before the Iudge, that he might satisfie both these damsels according to the equitie of the cause. The first damsell desired his death according to the Law. Then said the second, I desire to haue him to my husband: and like as thou hast the Law for thée, so in like case I haue it for mée, & also my petition is much better then yours, for it is more charitable: therefore me thinkes in my reason, that the Iustice should giue sentence in fauour and furtherance of my desire. When the Iustice heard the mercy of the second damsell, he gaue iudgement that he should take her to Wife, and so it was done.

## The Morrall.

Deare friends, this Emperour betokeneth our Lord Iesus Christ. The Rauisher betokeneth euery sinner, which rauisheth

Gods

Gods mercy as often as hée violateth the holy Commandements of God by sinne, for the Diuell can neuer ouercome man, except he be suffered by the will. For S. Augustine saith, Non est peccatum nisi sit voluntarium: It is no sinne except it be voluntary. The rauisher also is called before the Iustice, when the soule is departed from the body: and anon the first damsell (Innocencie) laid against the sinner, that he ought to dye euerlastingly by the Law of righteousnesse. But that other Maiden (that is, Christs merits) alledged for her, how the mercy of God ought to helpe by hearty repentance, and acknowledging our sinnes, which is the high way to euerlasting life. Vnto the which God bring vs all. Amen.

## The Argument.

The mother of the childe of grace, and of the reprobate is here declared and set forth: but which of them shall be saued and which of them shall be damned, is not yet reuealed vnto the world, vntill the last and dreadfull day of iudgement.

## The 20. Hiſtorie.

SOmetime there dwelt in Rome a mightie Emperour and a rich, named Lypodus, which toke to Wife a fayre Virgin and a gentle, the daughter of the King of Aſiria. This young Lady conceiued and bare him a Sonne, and in the birth ſhée dyed. Not long after her deceaſe the Emperour marryed another Wife, and had by her a Sonne alſo. And immediately after the ſecond childe was borne, hée ſent them both into a ſtrange Land there to be brought vp. Now when the children had béene there long, the Empreſſe ſaid: My reuerend Lord, ten yeares be now fully expired ſince I bare my ſon, and yet I neuer ſaw him but once, & that was the firſt day of his birth, therefore I beſéech you my Lord, to ſend for him, to the end that I may once reioyce mée in his ſight. Then ſaid the Emperour, I haue another childe by my firſt Wife, and if I ſend for thy ſon, then muſt I ſend for them both: notwithſtanding at the Empreſſes requeſt hée ſent for them both. And when they were come, they were of paſſing feature, and well trained vp, and ſo paſſing

like

like in al things, that hardly the one might be knowne from the other, but the father knew the difference.

Then said the mother of the second Childe: My Lord, I pray you tell mée which of these is my sonne. Then the Emperour called to him that sonne that hée begat on his first Wife. When the Empresse heard this, shée gaue all care to cherish him, and neglected the other childe. Now when the Emperour saw this, hée said to his wife, certainely I haue deceiued thée: for him that thou louest so much is not thy sonne, but the other is thy son. Then set shée all her care vpon the second, and set light by the first. When the Emperour saw this, hée said: Truely I deceiued thée without doubt, this is not thy sonne, but one of them two is thy sonne. Then said the Mother: My Lord, I most earnestly intreate you, that you would tel me without dissembling, which of them is my Sonne. The Emperour answered and said: certainely I will not tell you vntill they be both come to mans estate, and this is my reason. First, I told you that this was your Sonne, and you cherished him and forsoke that other: and

when

when I told you that this was your Son, then you slightly regarded the first, and cherished the second. Therefore my desire is that you yet cherish them both alike, that I may have like joy of them. When the Empresse heard this, she cherished them both alike. And when they were both come to age, the Emperour made a great feast, and before all his Nobles he tolde his Wife openly which was her Sonne. Then rejoyced the Empresse greatly, and when she had lived a good time, she ended her life in peace and rest.

## The Morrall.

Deare friends, this Emperours sonnes betokeneth those that be chosen to everlasting life, & those that be not chosen. The Mother of them is the providence of God that nourisheth them both: therefore our Lord will not that his providence should let the world know which be chosen, and which be not chosen. For if she knew that, then would shee love the one and hate the other, and so Charitie among vs would be overthrowne, and we should live in discord and strife: but Truth at the day of iudgement shall tell to vs which of them shall

shall be saued, and which of them shall be damned. Therefore pray we in this world that we may come to the euerlasting feast in Heauen. Unto the which God bring vs all. Amen.

## The Argument.

The vngodly of this world will not take any paines to liue vertuously, and yet oftentimes they are inriched for the most part with the riches of Fortune, but they are not carefull of the reward laid vp for the righteous in heauen, neither doe they feare the torments of hell appointed for the Reprobates.

## The 21. Historie.

SOmetime there dwelt in Rome a noble Emperour named Polenus, which had three sonnes whom hee loued much. It befell vpon a day, when this Emperour lay vpon his bed, he bethought him to which of his Sonnes he might giue his Empire after his decease. Then called he to him his three sonnes and said: Which of you is most slothfull, hee shall haue mine Empire after my decease. The first Son answered

anſwered and ſaid: The Empire by reaſon ſhould be mine, for I am ſo ſlothfull that if my foote were in the fire, I had rather it ſhould be burnt then I ſhould take it out. Then ſaid the ſecond: I am (quoth hée) more fit for the Empire then thou, for though there were a corde about my necke wherewith I ſhould be hanged, and if I had a ſharpe ſworde in my hand, for very ſloath I would not once put forth my hand to cut the corde to ſaue my life. And when theſe two brethren had thus ſaid, then the third ſpake for himſelfe thus: I ought to be Emperour before you both, for I excéede you in ſloath, and that I will proue thus: I lye vpright in my bed, and there droppeth water vpon my eyes, and for very ſloath I will not moue my head, neyther to the right ſide of the bed, nor to the left, to ſaue my ſelfe. When the Emperour heard this, he bequeathed the Empire vnto the youngeſt, as to the ſloathfulleſt of the brethren.

## The Morrall.

Deare friends, this Emperour betokeneth the Diuell, which is Lord and father ouer the vngodly in this worlde. By the firſt

first son is vnderstood a man that chanceth into euill company, by which he falleth into misdemeanour, and had leuer be burnt in the fire of sinne, then depart from them. The second sonne betokeneth him that knowes himselfe to be fast bound with the band of sin, wherewith he is to be hanged on the gallowes of hell, and is so sloathfull that he wil not cut it away with the sword of true Repentance. By the third sonne is vnderstood a man that heares of the ioyes of heauen & the paines of hell, but will not moue himselfe to the right nor to the left side to forsake his sins, for feare of eternall paine: such a man without doubt, for his sloth shal receiue the kingdom of hell, from which kéepe vs our Lord Iesus. Amen.

## The Argument.

Mans Soule, as a Captaine generall, with his forces of armed Vertues, fights against a strong Citie, the World, wherein is the Castle of Vanitie, and in that are the poisoned forces of sinne, as mortall enemies of mankinde, against whom well to fight, is the meanes to obtaine victory, and triumph euerlastingly.

The

## The 22. Hiſtorie.

ALexander the mightie Emperour ſometime ruled, who beſieged a Citie of the King of Egypt with a great hoaſt, neuertheleſſe this Emperour loſt many worthy Knights without any hurt of ſtroke. And thus from day to day his people dyed ſodainly, whereat this Alexander wondred greatly, and was full ſorrowfull therefore in his minde, and he called vnto him the wiſeſt Philoſophers that might be found, and demanded of them why his people dyed thus ſodainly without any woundes. The Philoſophers anſwered & ſaid, my Lord it is no wonder: for vpon the wals of that Caſtle within the Citie, is a Cocatrice, through whoſe ſight your men dye, for they are infected with the benome that commeth from her eyes, and thereupon they die.

Then this Alexander aſked if there were any remedie againſt the Cocatrice. The Philoſophers anſwered and ſaid: My Lord, there is good remedie, for if it pleaſe you to ſet vp a large mirrour of cleare glaſſe ouer againſt the Cocatrice, betweene your hoaſt and the wall of the

Citie,

Citie, when the Cocatrice beholdeth her selfe in the mirrour, the deadly nature of her venemous sight shall returne againe to her selfe, and thus shée shall dye, & your men shall thereby be saued. Then the Emperour did as the Philosophers counselled him, and set vp forthwith a large mirrour of excellent cleare glasse, and thus was the Cocatrice slaine, and the Emperour with his hoast made an assault to the citie, and obtained the victory.

## The Morrall.

Deare friends, this Emperour may be called euery Christian man which ought to gather an hoast of vertues, for without vertue can no man fight spiritually. The Citie against which yée shall fight is the world, wherein there is an high Castle, that is, vanitie of vanities, Vanitas vanitatum, & all is vanitie. In this vanitie standeth the Cocatrice, that is, pride of life, desire of the eyes, the lust of the flesh, wherefore this pride infecteth so many that they dye in sinne euerlastingly. Therefore the best remedy against this pride is the consideration of our vncleanneſſe, how wée came naked into the world. And if it be

asked

asked why a man is proud, certainely it may be answered thus, for default of clothing himselfe with vertues: what shal we doe when we die thus ghostly, but set vp a pure mirrour of conscience, that by that conscience we may consider our slidings, & our brittlenesse, as in a glasse, where wée may sée our owne default? And if we doe thus, without doubt, the Cocatrice, that is, Pride of life, desire of the eyes, & lust of the flesh, shall be vtterly destroyed, & shall obtaine the victory of this worldly citie, & by Christs merits win euerlasting life. Vnto which he bring vs all. Amen.

## The Argument.

The Soule of man being conuersant in the body with the flesh, she seeketh by sinister meanes to ouerthrow the soule with her vncleane lusts after the world, where through the Soule for a time suffereth shipwracke of worldly felicitie, yet the Lyon of the Tribe of *Iuda* is of power, not onely to comfort her in necessitie, but also to reuenge her iniurie, and to make her to repossesse her former estate in the world to come.

The

## The 23. Historie.

A Mighty Emperour sometime ruled the Romanes, named Archelaus, who in his old age espoused a faire Lady, whom a yong Knight loued, and had to doe with her as oft as him list. It befell on a night, that this Emperour bethought him in his bed, to visite the Citie of Jerusalem, wherefore without any more delay hee ordained all things necessary for his iourney, and taking his leaue of the Empresse, & of the States of his Empire, went towards the said Citie.

When the Empresse heard this, shee tooke the Master of the Ship aside, & said: If thou wilt consent to mee and be true, aske of me what thou wilt, and thou shalt haue it. The master of the ship was corrupt with couetousnesse and said: O my deare Lady, whatsoeuer you will command me, I shall without faile fulfill it, so that you will reward me for my labour. Then said the Empresse, before thou dost ought for me, I will giue thee whatsoeuer thou desirest, so that thou wilt sweare to be true to me, & kéep my counsel. Then the master of the ship sware to be true to her.

Then ſaid the Empreſſe: my Lord goeth with you in your ſhip, therefore when he is in the midſt of the ſea, caſt him ouerbord, that he may be drowned, and thou ſhalt haue what thou wilt for thy reward. Then the maſter of the ſhip ſware a great oath and ſaid: By the great God Iupiter after he commeth once within my ſhip, you ſhall neuer ſée him more. Then the Lady gaue him as much gold as he would haue, and he went to his ſhip.

And within ſhort time after, the Emperour tooke his ſhip, and when he was in the midſt of the ſea, the Maſter of the ſhip tooke the Emperour and threw him ouerbord into the ſea. When the Maſter returned againe, he told the Empreſſe how he caſt the Emperour into the ſea, whereof ſhe was right glad.

This Emperour that was caſt into the ſea, had learned in his youth to ſwim, and ſwam to an Iland in the ſea. And when he was faint & like to be drowned, he prayed to God to be his helpe. At the length hée came into a little Iland, wherein was nothing but Lyons and Leopards, and ſuch other beaſts as ſwam thither from other lands. When the Emperour had got to land

land in that Ile, hée espyed a young Lion fighting with an old Leopard, and the Lion was too weake, and was almost overcome. Now the Emperor had great compassion on the Lyon, and drew out his sword, and forthwith slew the Leopard. The Lyon from that time forth followed the Emperour, and would not leaue him for any thing, but euery day the prey that the Lyon toke, he brought and laid at the Emperours feet, and the Emperour smote fire on a flint stone, and brayled the body of the beast in the skinne: and thus was hée fed for a long season. At length as hée walked by the Sea-shore he saw a goodly ship come sayling by, and with an high voyce, hée cryed. And when the ship-men heard the voyce, they wondred what it might be, wherefore they sayled toward him: and when they were come neare him, hée said: Good friends take me with you, and I shall pay you a good fraught. So they toke him into their ship, and the Lyon followed him, swimming in the sea after the ship: and when the Lyon was neare drowned the ship-men had pitty on him, and toke him into the ship. Now when the Emperour came to land, hée

paid his fraught, and went forth with the Lion till he came neare his owne pallace, where he heard Trumpets, and all other Musicke, & as hee marueiled what it might be, there came from the Pallace a Squire toward him that he knew, but the Squire knew not him. To whom the Emperour said thus: God friend I pray thée tell me what is the cause of this melodie. The Squire answered and said, the Empresse is marryed this day, and all the States of the Empire are at the feast, and therefore they make such melody. Then said the Emperour to the Squire: where is her husband that was the Emperour before? The Squire said that he went to the holy land and was drowned by the way. Then the Emperour said: Sir, I pray you tell the Empresse, and the Lord that should be her husband, that I (so please them) will shew their Maiesties rare sport with my Lyon. The Squire granted to doe his errand, and went in and told his Lord and Lady that a goodly olde man was at the gate, that would shew them sport with his Lyon. Then said the new marryed Lady, bring him in, he perchance may deserue meate for his play. When the Emperour

perour with his Lion was brought in, the Lyon without any setting on ranne vpon the young Knight that was newly marryed and slew him, and when hée had so done, he ran vpon the Empresse also, and deuoured her to the bones, before all the Lords of the Empire. And when the Nobles saw this, they were greatly agast, and beganne to flye. But the Emperour with his faire spéech perswaded them and said: Loe this is the vengeance of God, for this my Wife hath vsed adultery long time with this Knight that lyeth dead, also shée practised my death with the Master of the ship, & thereupon he threw me into the sea, but God saued me from death, and because I help once this Lion at a néed, hée neuer forsoke mée since: and now as ye all sée, when I came into my Pallace, without prouoking of me, hée hath slaine both the Adulterers, and therefore vnderstand yée for truth that I am your Emperor. Now when they heard this they looked more fernently vpon him, and discerned him to be their Emperour, and greatly reioycing prayed God for that miracle, which had saued their Lord & Emperour. And they liued together a long time in peace.

## The Morrall.

Deare friends, by this Emperour wée may vnderſtand euery Chriſtian man that purpoſeth to viſit the Citie of Ieruſalem, that is, to get euerlaſting life through faith. But his wife, that is, the wretched fleſh, murmureth againſt the ſoule, and loueth better an adulterer, that is, deadly ſinne, then her huſband. This Emperour went into a ſhip, taking his iourney towards the Citie of Ieruſalem, that is, he went to the Church of God which is the way to God: but the wife, that is, fleſhly men, accuſed him to the maſter of the ſhip, that is, to the Prelates of the Church, for great rewards, which oftentimes doe blinde the ſight of many Iuſtices, whereby many perfect men be caſt out of the ſhip into the Sea to be drowned, that is, out of the Church, into the Sea of this world. But what ſhall hée doe then that is thus caſt to be troubled in this world? certainly this ought hée to doe: let him learne to ſwim, that is, let him put all his hope in God, and by his grace he ſhal come to an Iland, that is, the Religion of heart, and then he ſhall loue euer the better to kéepe himſelfe

out

out of this world, and therefore S. Iames ſaith: A pure Religion and vndefiled before God euen the Father, is this, &c. And hée that is in this Religion ſhall finde a Lyon, whom he behoueth to haue againſt the Diuell. This Lyon is our Lord Ieſu Chriſt, that came of the tribe of Iuda, who fighteth euer againſt the Diuell: and if a man hath holp this Lyon, that is, hath ſerued God againſt his enemies at any time, hée may truſt well that hée will not forſake him at his néede, according to the Pſalmiſt, ſaying: Cum ipſo ſum in tribulatione: I am with him in trouble. By this Lyon thou muſt take thy wife, that is, thy fleſh, with repentance, and ſlay thy ſinne, and then without doubt thou ſhalt obtaine the Empire of heauen. Vnto the which bring vs our Lord Ieſus. Amen.

## The Argument.

The Soule of man eſpouſed to Chriſt in Baptiſme, yet dyeth by meanes of ſin, leauing behinde her her ſonne, called Reaſon, or rather the Word of God, which ſearcheth the diſeaſe of man her ſinfull father: and being ſent for to cure

the malady of his ſtepmother, Will, he refuſeth to adminiſter ghoſtly comfort vnto her.

## The 24. Hiſtorie.

SOmtime in Rome bare ſway, a mighty Emperour named Gorgonie, who marryed a vertuous and beautifull Lady to his wife. This young Lady in due proceſſe of time conceiued and bare a Sonne, a faire and an amiable childe. When this childe was ten yeares old, his mother the Empreſſe dyed. Not long after the Emperour married another wife. The ſecond wife could not affect or loue by any means the Emperours ſonne, but did him all the ſhame and reproach that ſhée might. When the Emperour perceiued this, willing to pleaſe his wife, he exiled his ſonne out of his Empire. And when the ſonne was exiled, he went and ſtudied Phyſicke, ſo that within ſhort time he was a skilfull and a cunning Phyſitian. It befell not long after that the Emperour his Father ſickned and was almoſt at deaths dore: wherefore when he heard that his ſonne was ſo good a Phyſitian, hée ſent for him by Leſſers, praying him that hée would

come

came to him without delay. Now the son willing to obey his Fathers commandement in all hast came to him: and when he had felt his pulses, he discerned the sickenesse, and ministred physick to him, whereby he shortly recouered.

Not long after the Empresse his stepmother began to waxe sicke, & many Physitians said she would dye. And when the Emperour heard this, he sent for his son to help her of her sickenesse. Then said his sonne, certainly father I will lay no hand on her. Then the Emperour beganne to waxe wroth, & said: If thou wilt not obey my commandement, thou shalt henceforth depart my Empire. His sonne answered and said: If you doe so (deare father) you doe unrightfully, for well you know, that you exiled me out of your empire through her suggestion, and my absence was cause of your sickenesse, now my presence is cause of her sickenesse, and therefore I will not meddle with her, nor vse any physicke vnto her: for oftentimes Physitians are deceiued in their Patients, therefore I dare lay no hand on her, for if it should fortune her to dye, men would iudge that my Physicke were the cause thereof.

Then

Then said the Emperour: she hath the very same sickneſſe that I had. His sonne answered and said: though shée haue the same sickneſſe, neuertheleſſe you be not both of one conſtitution: for whatsoeuer I did to you, you were therewith content, and when you saw mée come within the Pallace, you reioyced at my comming, and was greatly pleased with the sight of mée that you begat: but when this my Stepmother saw me, she was angry, and toke sorrie at the heart, and therefore if I should but speake to her, her sorrow would much more increase, & if I should offer to touch her, shée would be in a rage. Also a Physitian profiteth little except the Patient take pleasure in him. Now none can cure her of enuie. And when hée had spoken his minde, he toke his leaue, and departed thence.

## The Morrall.

Deare Friends, this Emperour betokeneth euery Christian man, which is marryed to Christ in the Baptisme of regeration: for then the Soule is made the Spouse of Christ, on whom our Sauiour begetteth a sonne, that is, the knowledge

of

of his Word and Will. But when the childe grew to some tenne yeares of age, or some increase in vertue, his mother, Christianitie, dyed: then vertue departeth from youth, and afterwards the Christian man his father matcheth himselfe with another woman, the stepmother of the said youth, named ignorant Enuie, which in no wise could affect the Emperours Sonne of knowledge, wherefore she caused him to be banished into a strange Countrey, from his Father and her both. It hapned that the good Christian man, being ouerruled by his wife falleth sicke, and sendeth for his Sonne, knowledge of Gods word and will, to cure him as his Physitian, who dutifully performeth the same. But his stepmother falling sicke at the sight of the Emperours son, though the Christian man her husband, labours to him to cure her as a good Physitian of her soule, yet she not liking his good endeauour to win her from ignorant enuy of the Truth, is very hardly healed of her sicknesse, but oftentimes dyeth in her ignorant enuie and wilfull wickednesse, without any hope of health or life vnto eternall saluation, so that the Physition comes thither too late.

The

## The Argument.

Ieſus Chriſt the Sonne of God ought to be cheriſhed and foſtered in our hearts by faith and good life: which is taken from vs when we are not thankfull vnto him for his graces. Wherefore the preachers of Gods word, as good Phyſitians, are ſent vnto vs, for to admoniſh and warne vs to perſeuer in amendement of life, and conſtant hope in Chriſts merits, and ſo to harbour him in our hearts, as he may thereby beſtow on vs the promotion of heauenly bliſſe.

## The 25. Hiſtorie.

SOmtime there dwelt in Rome a mighty Emperour named Folenus, who toke to wife the Kings daughter of Germany, a faire Lady & a courteous, which within ſhort time conceiued & bare a ſon. When the childe was borne the States of the Empire came to the Emperour, and euery one of them beſought the Emperor to haue the bringing vp of his ſonne. The Emperour anſwered and ſaid: to morrow ſhall be a Tourney, and there you ſhall all be,

be, and which of you doth best, and obtayneth the victory, he shall have the keeping of my son: and if he traine him up well, I shall promote him to great dignity and honour, and if he doe the contrary, he shall dye the foulest death that can be thought. Then said they: Most reuerend Lord, all this pleaseth vs well. On the morrow when euery man was come to the tourney the States iusted valiantly: but at length came a valiant Knight named Iosias, who so couragiously bare himselfe there, that he obtained the victory. And immediately after the Tourney was all done, this Iosias tooke the childe & led him home with him. And because the Emperours sonne should be receiued with state in his Country, hee sent before to his Castle, and commanded his officers that they should royally prouide for him, and that the childes lodging should be in the midst of the Castle, & also that the seauen Sciences should be pourtrayed about the childes bed, that when the childe waked out of his sléep, he might lye in his bed and behold the same. The Knight had a wholsome Well by the childes bed side, wherein he vsed to bathe himselfe, & the Knights wife bare the key

of

of the Well, and there was a window whereat the Sun might comfortably shine vpon him. It fortuned vpon a day that the Lady left open the window through negligence: which being done, thither came a Beare and seeing the window open, went to the well, & bathed him therein, of whose bathing the well sauoured after, through the great heate which was at that time in the hunted Beare, whereby whosoeuer dranke of that water waxed lepzous within short time after. So it fortuned that the Lord and the Lady, with all the houshold by drinking of the water of that Well became lepers, notwithstanding it appeared not presently. Not long after it fortuned there came a great Eagle in at the window where the Emperours son lay, & bare the childe away out of the Cradle. Now when the Lord of the castle heard this hée wept bitterly, & said: Alas, alas, woe is me wretched creature, that euer I was borne, what shall I doe? now I am the sonne of death, for I am become a loathsome leper, and so is my wife with all my houshold: also the Emperours son is lost and gone.

Now while hée thus mourned, there came to him a Physitian, and said: Sir, if

you

you will doe after my counsell you shall not repent you. First it behoueth you, your wife, and all your houshold to be let bloud, and after that to be bathed & cleane washed, and then I will apply to you my medicine: and when you are whole then shall you and your houshold walke vp to the mountaines, and seeke the Emperours sonne, for the Eagle hath let him fall there in some place. Then this Lord followed the aduise and counsell thus giuen him by the Physitian, and forthwith hee and all his houshold were let bleud, and receiued the medicine, and within a short time after were all whole and sound. When they were thus healed, hee tooke his horse, accompanied with three men, and rode forth to seeke the Childe, and at last hee found him whole and sound, lying in a valley, whereat he greatly reioyced. And incontinently with great ioy and gladnesse he led the childe home to the Emperour his Father. Now when the Emperour saw his Sonne in good health he was right glad, and promoted him to great honour. And so after that he had long time liued there in noble estate, he after ended his life in peace and rest.

The

## The Morrall.

Deare Friends, this Emperour betokeneth the Father of Heauen, his Sonne betokeneth our Lord Jeſus Chriſt, to nouriſh whom many men deſire, at ſuch time as they receiue the ſacrament of his death and paſſion. He nouriſheth him beſt, that inſteth with the diuell, and ouercommeth him by godly life. This Knight that toke this childe with him, betokeneth a good Chriſtian man, that euermore abſtayneth truely from doing euill, and laboureth continually to doe good to all men. Therefore doe we as the Knight did, ſend meſſengers before to prepare and make cleane the Caſtle of our hearts, from all ſpots of ſinne, by liuely faith, and ſo ſhall this Childe Jeſus reſt in the midſt of our hearts.

The Well betokeneth mercy, which ought to be next our Lord: for whoſoeuer is without mercy and truth may not nouriſh that bleſſed child Jeſus: but it happeth oft that the Knights wife, that is, the fleſh of man, beareth the Key of mercy, and oft leaueth that Well open, and then comes the Beare, that is, the diuell, and leaueth his loathſome filth in the Well of mercy,

and

and who so taketh thereof shall be infected with the leprosie of sinne. The window wherin the Sun shined is the grace of the holy Ghost, by whom men are comforted ghostly. By this window the Eagle commeth in, that is, the flying affections of the wicked world, carrying away the knowledge of God from vs into the vale of ignorance and securitie, and then man hath great cause to weepe, but what shall wee doe when the childe is gone, but send for a skilfull Physitian, that is, a discréet Minister of the word of God, which shall giue him counsell to let him bloud and all his houshold, that is, to put out sinne through acknowledging thereof, and reconciling himselfe with earnest repentance vnto his heauenly father.

Then must he bath himselfe with teares of contrition and compunction of heart, & after that take the medicine of amendement of life, and so liue pure & cleane from all manner of sin, and when hée hath done thus, he must leape on the palfrey of good perseuerance from euill, & ride forth with the three men, that is, fasting from euill, prayer vnto God, and well deserving towards man: & then without doubt he shall

finde the Childe Jesus in the valley of Humilitie, and not on a hill, that is, pride. And if he doe this, doubtlesse he shall haue might and power to nourish that blessed Childe Jesus, for whose nourishing the Father of heauen shall promote him vnto euerlasting ioy. Vnto the which ioy he bring vs, that shed his precious bloud for vs. Amen.

## The Argument.

Christ the giuer of euerlasting glory, hath proclaymed a like ioy and blisse in heauen, as well to the poore as to the rich. But the rich oft times coueting all, loseth that prerogatiue which the poore in hart inioy by the prouidence of God. Yet as he is a righteous God, he ordayneth both for the rich and poore in such sort, that if they will, they may together ioyfully be satisfied with the great plenty of his abundant graces.

## The 26. Historie.

SOmetime dwelt in Rome a mighty Emperour, named Fulgentius, which gouerned his people Nobly, and loued them

them so much, that hee made to proclaime throughout all nations, whosoeuer would come to him, rich or poore at a certaine day, should haue their petitions whatsoeuer it were. When the mighty men heard this they were glad, and came at the day assigned, and euery man put forth his petition vnto the Emperour, & immediately their petitions were granted and fulfilled, insomuch that a great part of the reuenewes of the Empire was distributed among them. Then euery man was ioyfull and went home againe, and take possession of such lands and Castles as the Emperour had giuen them.

Straight way after, the poore men in the Emperours Dominions, gathered them together & said; a common cry was made, that whosoeuer came to the Emperours Pallace, should haue whatsoeuer he asked. The rich men haue beene there lately, and obtayned their petitions: therefore goe we now and try if we may obtaine any good of the Emperor. Now this counsell liked them all, wh refore they went to the Emperours Pallace, and there they put forth their petitions according to the Proclamation.

When the Emperour had heard them hée said to them: Deare friends, I haue heard all your petitions, and it is true that my Proclamation was that every man indifferently should come and haue their petitions, but the rich & mighty men haue béene here before you, to whom I haue giuen all that I had saue onely the royalty of my Lordship, and so haue I nothing left to giue you. Whereto the poore men sadly replyed: Most gracious Soueraigne haue compassion on vs, & let vs not goe away empty, for wée know well that it is our owne default that wée came not rather with these other rich & mighty men, but sith it is so, we craue your Grace, that we may obtaine somewhat by the which we may liue. Then said the Emperour: good friends, though I haue giuen most of my lands, rents, tenements, and castles to the rich men that came before you, nevertheless, I haue kept still in mine owne hands the soueraignty and dominion ouer them, and that I doe giue to you, & so they shall be your seruants, and be obedient to you all. And when the poore men heard this, greatly hereat reioycing, they knéeled downe to the Emperour and thanked him

saying,

saying, Loe though we came late, yet wée be Lords ouer all these other. And with this they take their leaue and went home againe. But when the rich & mighty men heard that, they were greatly moued, and ordained a common parliament among themselues. And thus it was spoken among them: Alas, alas, how may wée serue them that sometime were but pesants and our subiects in all manner things, and now they be made Lords ouer vs. Therefore goe we all with one assent to the Emperour, and pray him for redresse. When this was said, they forthwith went to the Emperour and said to him. Renerend Lord what may this meane, those that were our seruants ere while, be now our Lords: we beseech your Highnesse that it may not be so.

Then said the Emperour: my good friends, I doe you no wrong, for my proclamation was common, that whatsoeuer you asked of me you should haue your petition, & you asked onely of me lands and honors, and all those I haue granted you to your owne desires, insomuch that I kept nothing for my selfe, and you were well content at your going hence. Now after

that came the simple and poore men, and asked of me some living according to my proclamation, and I had nothing to give them but only the soueraignitie and dominion ouer you, which I kept in my hands: now when the poore men cryed so to me, I gaue them the authoritie ouer you, yet I see not that you can blame mée therefore: for I gaue you all the wealth which I had. Then said they: Oh deare & gracious Lord, we pray you let vs haue your help and aduise in this so dangerous a case. The Emperour answered and said: Sirs, if you will follow my aduise, I shall giue ye good and profitable counsell. Then they said: we be ready to fulfill whatsoeuer you aduise vs for our profit. Then said the Emperour: My loving friends, you haue receiued of mé both lands and tenements, and also great plenty of honours and preferments the which by my counsell you shall impart to the poore men, that they may grant vnto you the soueraignitie, and that dominion which they haue. When the mightie men heard this, they willingly condescended to impart their goods among the poore men, and they as willingly gaue them againe the authoritie

thorille ouer them, like as they had of the rich man. And thus were they both contented, and the Emperour was greatly commended of all the people, because he so well contented both parties.

## The Morrall.

Deare Friends, by this Emperour is vnderstood our Lord Iesus Christ, which made a Proclamation by his Prophets, Patriarkes, Apostles, and Preachers, that every man both poore & rich, should come and aske euerlasting ioy, and without doubt they shall obtaine their petition. But the rich and mightie men aske no other thing, but worldly honour and transitory riches, for this world shall passe, and all the couetousnesse thereof: wherefore hée gaue them so much of worldly wealth, that hée had nothing left for himselfe, according to the Scripture. The birds of heauen haue nests, and the Foxes in the earth haue caues, but the Sonne of man hath nothing in the earth, where hee may put his head, Mat 8. 20 The poore men be the méeke in hart, of whom our Lord speaketh saying: Blessed be the poore in spirit, for theirs is the kingdom of heauen, Mat. 5. 3.

So it should seeme that they haue soueraignitie in heauen aboue the mighty men of this World, therefore these rich men ought to impart their temporall riches with the poore men, according to the Scripture, Make you friends with riches of iniquitie, that when yee shall want, they may receiue you into euerlasting habitations, Luk. 16.9. And according to Tob. 4.7 giue almes of thy substance: if thou hast but a little, be not afraid to giue a little almes. And thus yee may attaine vnto the kingdome of heauen. Vnto which I beseech Almighty God bring vs all. Amen.

## The Argument.

The Emperour of glory, Christ Iesus, hath two daughters, the one faire, the other foule, the faire daughter is the world, and the pleasures thereof: the foule is pouertie and trouble. The faire daughter is desired of many, the foule of few, for hee that loueth the world regardeth onely the vanities thereof, but hee that loueth God will suffer all persecution and trouble for the obtayning of him.

The

## The 27. Historie.

SOmetime dwelt in Rome a mightie Emperour named Domician, which had two Daughters, the one of them was passing faire, but the other foule and ill fauoured, wherefore he proclaimed throughout all his Empire, that who so would haue his faire Daughter to Wife, should haue nothing with her, but her beautifull and comely personage. But who so would marry his foule Daughter, should haue all his Empire after his decease. Now when this Proclamation was made, there came many Lords that desired to marry his fayre Daughter. To whom the Emperour answered thus: Sirs, yée wot not what yée desire, for if yée marry her, yée shall haue nothing with her but her beautifull and comely personage: and furthermore, if I giue her to one of you rather then to another, you will grutch, therefore if yée will néedes haue her, and forsake my foule daughter, you shall iust for her, and he that winneth her shall marry her.

Then the Nobles and the States of Empire greatly reioyced, and for the loue of that beautifull Damsell they would not

not only fight, but fight also: so they set a day of battell, and many worthy men were slain on both sides, nevertheless one obtained the victory, & espoused that faire Lady.

The second daughter which was foule and ill fauoured, seeing her sister so bestowed with great solemnity, wept daily, therefore the Emperour her father came to her and said: Deare daughter, why mournest thou thus? Alas deare father quoth shee, it is no wonder though I mourne, seeing my sister is married with great honour and gladnesse, and every man is joyfull of her, and no man careth for my company, therefore deare Father what I shall doe I know not. Then said the Emperour: O my deare daughter, all that is mine is thine, and it is not vnknowne to thee, that hee which married thy sister had nothing with her but her beautifull corps: & therefore I shall proclaime in mine owne person through all mine Empire, that what man will marry thee, I shall assure him the Empire after my decease by Letters patent. Then this yong Lady though she was foule and ill fauoured, nevertheless shee reioyced greatly in the promise of her Father. Shortly after the Proclamation

was

was thus made, there came a proper and young Knight, which espoused the Lady, and after the death of the Emperour, hée seazed vpon all the Empire, and hée was crowned Emperour and shée Empresse: and after that they lined together a long time in peace and rest.

## The Morrall.

Deare friends, this Emperour betokeneth our Lord Jesus Christ, which had two Daughters, the one faire, and the other foule. The faire daughter betokeneth the World, which is full faire and delectable to many men. The foule betokeneth pouerty and trouble, whom few men desire to marry with. Neuertheleſſe a Proclamation was made by the holy Scripture, that who so would haue his faire Daughter that is, the world, should haue nothing with her but her fairenesse, that is, the worldly vanities which fade and fal away like as the beauty of man: but who so will marry the foule Daughter, that is, will volantarily receiue powertie and trouble for Gods loue, without doubt hée shall obtaine the Empire of Heauen, according to the Scripture, saying: Yee that

haue

haue forſaken all things for my loue to follow me, ſhall haue euerlaſting life.

Many Noble and worthy men haue ſuted for the fayre daughter, that is, haue fought and trauelled by ſea and by land in this world, for couetouſneſſe of worldly riches, and at length there be many ſlaine: for there is nothing here but pride of life, Couetouſneſſe of the eyes, & of the Fleſh, where through theſe grieuous ſinnes, all the world is put to great damage and miſchiefe. So hee that marryeth the fayre Daughter, that is, the World, is hee that ſetteth all his affection and whole deſire vpon the wretchednes and vanities of this wicked world, and will not by any meanes forſake this vaine world, like a wretch. But he that marrieth the foule daughter is the good Chriſtian man, which for the loue of the kingdome of Heauen, and the euerlaſting ioyes thereof, forſaketh all this world, & not onely doth thus, but alſo deſpiſeth himſelfe, obeying vnto the true & euerlaſting God in all things. Such a man certainely ſhall obtaine the ioyfull and happy Empire of Heauen. Vnto the which he that dyed for vs, euen Jeſus Chriſt bring vs all. Amen.

The

## The Argument.

Deuotion, Prayer and Thankesgiuing vnto God for his gifts, is a sweet sounding Musicke, delectable in the eares of God. Wee are hereby warned after our first offending, not to returne to our vomit, with the Dog, nor after washing, with the Sow, to wallowing in the mire: No, rather let vs bath our soules in the Well of sorrowfull and harty repentance, and perseuerance in good life, that wee may liue with Christ in euerlasting ioy and blisse.

## The 28. Historie.

SOmetime in Rome dwelt a mightie Emperour named Andromiche, the which aboue all things loued Musicke. This Emperour had within his Castle a Well of such vertue, that whosoeuer were drunke, by drinking the water thereof should incontinently become fresh againe, and be deliuered from all kinde of dizines. There was also dwelling in the Emperours Court a Knight named Ydronie, whom the Emperour loued much, but oft times

times he would be drunke, which vice the Emperour hated aboue all things. And when this Knight perceiued himselfe drunke, then would he goe to the Well & drinke of that water, and so refresh himselfe, so that whatsoeuer the Emperour said to him, he would answere him so reasonably, that no drunkennesse might be séene in him, and for his witty answeres he was greatly beloued of the Emperour. Neuertheleſſe his fellowes sought to draw the Emperours loue from him.

It fortuned on a day that this Emperour went to the Forrest where he heard a Nightingale sing right pleasantly: oftentimes after he would rise early in the morning, and sometimes from his meat, and walk into the wood to heare her swéet song: wherefore many of his men said among themselues: Our Lord delighteth so much in the Nightingales song, that he reckoneth nothing our profit, insomuch that through two things his loue is withdrawen from vs, that is, by Ydronic the Knight, and by the swéet song of the Nightingale. Then said an old Knight that was among them: Sirs, quoth he, if you will follow my counsell, I shall deliuer

you

you of the Knight Ydronic, and of the Nightingale without hurt or death. Then they sware and said, whatsoever you advise us to doe, we will straightway fulfill it with all our hearts. When this Knight heard this, within a while after he chanced to espye this Knight Ydronic drunke, wherefore he locked fast the well, so when this Knight Ydronic came to refresh himselfe, hée found the Well fast locked.

Now the Emperour had a great businesse to treate of, wherefore in haste he sent for this Knight, because of his great wisedome to have his counsell. And when hée came before the Emperour hée was so drunke, that he could not move his tongue, neither had wit, reason nor understanding to answere the Emperour to his matter.

But when the Emperour saw this, he was greatly vexed, forasmuch as he hated that vice: wherefore he commanded anon that from that day forward hée should no more bé séene within his land upon paine of death.

This hearing his foes, they reioyced, and said unto the old Knight: Now we bé delivered of this Knight Ydronic, there is no more to doe, but that we may finde

finde a way to be deliuered alſo of the Nightingale, in which the Emperour delighteth ſo much.

Then ſaid the old Knight, your eares ſhall heare, and your eyes ſhall ſée this Nightingale ſhall be deſtroyed ſhortly.

Not long after this old Knight eſpyed that the Nightingale vſed to ſit vpon a trée euen aboue the foreſaid Well, whereas her make came and coupled with her, neuertheleſſe in the abſence of her make, ſhe tooke oftentimes another make & coupled with him: when ſhe had thus done, then would ſhe deſcend to the well to bath her ſelfe, that when her make came hée ſhould féele no ſauour nor euill ſent of that ſhe had done. When the Knight had ſéene this, on a time he locked the well, & when the Nightingale would haue deſcended to bath her ſelfe, after the coupling with the other make, ſhe found the Well cloſed, wherefore ſhe flew vp into the trée againe and mourned ſore in her manner, and left her ſong. Then came her make and ſaw that ſhée had done againſt her nature, hée returned againe and in ſhort time brought a great multitude of Nightingales which ſlew his make and tare her all in pieces.

And

And thus was the wise Knight put away, and the Nightingale slaine, and the Emperour put from his pleasure, and disappointed of the great comfort hée was wont to haue.

## The Morrall.

Deare Friends, this Emperour betokeneth our Lord Jesus Christ, which loueth greatly the song of deuotion, for when we pray we speake vnto God, and when wée reade, God speaketh vnto vs. The Well that was in the Pallace betokeneth acknowledging of our sins to God. Therefore if any be drunke with sinne, let him drinke of the Well of acknowledging of his sinnes, and without doubt he shall be safe. This Ydronie betokeneth euery man that wilfully returneth againe to sin after his acknowledging sinne like as the Dog that maketh a vomit, and casteth vp the meate that hée hath eaten before, and afterward when hée is hungry, commeth and eateth it againe. Neuertheless if a man that hath thus sinned, will drinke of the Well of acknowledging his sinne, hée shall receiue his ghostly strength. The Nightingale that sate on the trée, betokens

the soule that sitteth on the tré of holy doctrine. And her song betokeneth the Soule that sitteth on the tré in deuout prayers to God. But this soule doth commit euill as oft as she consenteth to sinne. Neuerthelesse if she run to the Well of acknowledging of sin, and bath her with the water of contrition, God shall loue her.

But her foes, that is, the fiends of hell, séeing this, that God is mercifull, they stop the well of acknowledgement of sin, that is, they would withdraw vs from dutifull acknowledgement, and from due reconciliation of our selues betwéene vs and God, and betwéene vs & man, without shame and dread of repentance, not to declare our sinnes. And thus through the temptations of the Diuell our aduersary, many haue béene exiled and put to death euerlastingly. And therefore studie wé to bath our soules in this life in the well of acknowledgement of sinnes, with the water of contrition, and then we shall be sure in the world to come to haue ioy euerlasting. Unto the which God bring vs all. Amen.

The

## The Argument.

The Soule of euery good Chriſtian man ought to prepare armed vertues for to withſtand the aſſaults of the Diuell. We are here put in minde of our deliuerance from death by the precious bloudſhed of Ieſus Chriſt, which is a terrour to all the Diuels in hell, if wee continue in faith and beliefe in him, the bulwarke of our ſaluation.

## The 29. Hiſtorie.

SOmetime there dwelt in Rome a mightie Emperour named Hermes, which had a mighty ſtrong Citty, exceeding ſtrongly walled about, and a Bell hanging in the midſt of the ſaid Citie, & when ſoeuer the Emperour went to any battell without the citie this bell was euer rung, but there did no man ring the Bell, but a Virgin. Within ſhort time after it befell that Dragons, Serpents, and alſo many other venemous Beaſts impoyſoned much people, ſo that the Citie was almoſt deſtroyed: wherefore the States of the Citie went with one aſſent to the

Emperour and said: Lord, what shall wee doe? Loe, our people, our goods, and our Citie is almost destroyed, and you and wee be in perill to perish, through these cruell beasts that consome vs therefore take wee good counsell, or else we are vndone. Then said the Emperour, what thinke you is best to be done in this matter, and how may we be best defended: Then answered one of the wisest and said: My Lord beare my counsell, and doe thereafter, and you shall not repent it. You haue in your Pallace a Lion, and set vp a piece of timber for the purpose, and thereunto let the Lyon be nayled and made fast, and when other venemous Beasts se him thus vsed, they will be afraid and forsake our Citie, & we shall be in safety. Then said the Emperour it pleaseth me well that he be so vsed, thereby to saue you. Then they toke the Lion and vsed in manner aforesaid, which when the other Beasts saw, they fled away for feare, and durst come no more thither.

## The Morrall.

Deare friends, this Emperour betokeneth the Father of heauen, the Citie well walled, with the Well in the midst, betokeneth

keneth the Soule, walled about with vertues. This Bell betokeneth a cleane Conscience, that warneth a man to battell, when he should fight against the Diuell, that hée might arme himselfe before with vertues. The virgin that alwayes should ring this Bell, is Reason which as a Virgin inclineth vnto all rightfull clearnesse. The venemous Dragon that beareth the fire, betokeneth the flesh of man, which beareth the fire of Concupiscence, which burnt Adam our forefather, when hée eat of the forbidden Apple. The venemous Beasts that poysoned the men betoken the fiends of hell, which for the most part haue destroyed all mankinde. The States of the Citie betoken the Patriarkes and Prophets, which besought God of counsell and remedie, that mankinde might be saued, and anon it was counselled for the best remedie, that a Lyon (that is, Christ) should be nailed vpon the Crosse, according to the Scripture, saying thus: Expedit vnus moriatur homo pro populo, vt gens non pereat, &c. That is, it was requisite that one man should dye for the people, least all flesh should perish. Then tooke they Christ, and hang him on the Crosse,

for the which the diuell dreadeth Christian people, and dare not come nigh them. And thus by the grace of God, Christian men shall come to euerlasting blisse. Unto which bring vs the Lambe of God, which shed his precious bloud for vs. Amen.

## The Argument.

Here is signified the thraldome of man vnto Sathan by sin, till Christ the Sonne of God descended, with the power of the holy Ghost, to set him at libertie, and put him in possession of the Pallace of euerlasting felicitie.

## The 30. Historie.

SOmetime in Rome dwelt a mightie Emperour and a mercifull, named Menalay, who ordained such a law that what innocent person were taken & put in prison, if he might escape & come to the Emperors pallace, he should be there safe from all manner accusations against him in his life time. It was not long after, but it befell that a Knight was accused, wherefore he was taken and put in a strong & darke prison where he lay long time, and had no-

light

my hope is in my god
Ever shall bee euer
more

light but at a little window, wheras scant light shone in that lightned him to eat such simple meate as was brought him by his kæper: wherefore he mourned greatly & made sorrow that hé was thus fast shut up from the sight of men. Nevertheless when the Kæper was gone there came daily a Nightingale in at the window, and sang full swætly, by whose song this woefull Knight oft times was fed with ioy, and when this bird ceased off her song then would shé flye into the Knights bosome, and there this Knight fed her many a day of the victuall that God sent him. It befell after on a day, that this Knightly was greatly desolate of comfort. Nevertheless the Bird that sate in his bosome, fed upon kernels of Nuts, and thus he said to the Bird: Swæt Bird I haue sustained thé many a day, what wilt thou give me now in my desolation to comfort me? remember thy selfe well how that thou art the Creature of God, and so am I also, and therefore helpe me now in this my great næd.

When the Bird heard this, shé flew forth from his bosome, and tarryed from him thrée dayes, but the third day she came



in many Armes

againe, and brought in her mouth a pꝛeci-
ous ſtone, and laid it in the Knights bo-
ſome. And when ſhe had ſo done, ſhé toke
her flight and flew from him againe. The
Knight marueiled at the ſtone, and at the
Bird, and forthwith he toke the ſtone in
his hand, and touched his gyues & letters
therewith, and pꝛeſently they fell off. And
then he aroſe and touched the doꝛes of the
pꝛiſon, and they opened, and ſo he eſcaped
and ran faſt to the Emperours Pallace.
When the kæper of the pꝛiſon perceiued
this, hé blew his horne thꝛice, and raiſed
vp all the folke of the Citie, and led them
forth crying with an high voyce: Loe the
théefe is gone, follow we him all. And with
that he ran beforе all his fellowes toward
the Knight, and when he came nigh him,
the Knight bent his bow, & ſhot an arrow
wherwith he ſmote the kæper in the lungs
and flew him, and then ran to the pallace,
where he found ſuccour againſt the Law.

## The Morrall.

Deare friends, this Emperour betoken-
eth our Lord Jeſus Chꝛiſt, who oꝛdayned
a law, that what innocent, that is, what
perſon impꝛiſoned wꝛongfully, and might
eſcape

escape and come to the pallace of his heauenly habitation through repentance and true amendment of life, should finde perpetuall succour and help. This Knight betokeneth euery one that is innocent, and accused by enuy or malice vniustly, taking griefe for his present estate. The kæper of this prison betokeneth the Diuell that kæpeth such a man hard bound in sinne, and seruеth him with riches and delights of this transitory world, that hée should not escape from danger.

The Bird that singeth so swætly, betokeneth the voyce of Heauen, that saith to the oppressed: Reuertere, reuertere sunamitis: Turne againe, now turne againe thou Prisoner, that is, turne againe thou oppressed, and I shall receiue thée to grace. For when mankinde was in thraldome to Sathan in the prison of hell, then came there a bird, that is, the God-head, bearing with him a stone, that betokens our Lord Jesus Christ, according to the holy Scripture, saying: Ego sum lapis I am a stone.

The soule of Christ descended with the God-head, and brought with him all mankinde out of the prison of hell, therefore if any of vs be in the prison of worldly oppression,

pression, touch we our sins with the stone, that is, with the vertue of our Lord Jesus Christ, by acknowledging our sinne in faithfull prayer, and by true contrition, and then without doubt the chaines of our oppression with this stone shall be broken and fall from vs, and the dores of heauenly grace shall be opened, and we shall obtaine help and succour in the Pallace of the heauenly habitation.

And if the keeper of the prison, that is, the diuel (which is the blower of the horne of pride, lechery, or couetousnes) stir in vs any sins, then turne we againe towards him manfully, & shoot at him the arrow of constant faith in Jesus Christ, by true and vnfained repentance, and without doubt he shall flye from vs: and then by the grace of Almighty God we may obtaine the pallace of heauenly blisse, where we shall behold the King of all glory. Vnto the which bring vs our Lord Jesus Christ. Amen.

## The Argument.

A poore man exalted to dignity, is here admonished not to be vnthankfull, and to render euill for good: but euen to the most

most simple ones to be gratefull for any benefit, else surely God that giues thee this promotion, will make the brutish creatures of the earth thy enemies, and depose thee from thy dignitie, and hee that hath helped thee, be hee neuer so base, may in the end haue better fauour with God and man then thy selfe: wherefore be warned of ingratitude by this example, and know thy selfe, thy God, and thy friend.

## The 31. Historie.

**THere dwelt sometime in Rome a mighty Emperour named** Ebolides. **It fortuned on a day that this Emperour walked into a great Forrest to take his pleasure, where hee met sodainly with a poore man, and so soone as this Emperour saw him, he was greatly moued with mercy, and said: God friend, whence art thou? My soueraigne Lord, quoth hee I am your subiect, borne in your Land, and am now in great pouertie. Then said the Emperour: If I knew that thou wert true in euery thing, I should promote thee to great riches, therefore tell mee what is thy name?**

My

My Lord, quoth he, I am called Lentulus, and I promise you to doe you true service, and if I doe otherwise, I submit my selfe vnto all manner of punishment that you can put me to. When the Emperour heard this, he promoted him incontinently to great riches, and shortly after he made him a Knight, and Steward of his Land. And when he was thus exalted to honor, he waxed very proud insomuch that he despised both his superiours and inferiours. Not long after this Steward rode by a forrest where he met with the Foster & charged him that he should make an hundred pits in the ground, & cover them over with greene grasse and small boughes, that if wilde beasts fortuned to goe to the forrest that way, they might fall in, and so being taken, be brought to the Emperour. The Foster answered & said: Sir, as you have said it shall be done. Not long after it fortuned that this Steward rode to this forrest againe to see if these pits were made, and as he rode he bethought himselfe how wealthy a man, & how mighty in power he was made, and how most men in the Empire obeyed him, and were at his commaund. As he rode thus thinking, he said to himselfe:

himselfe: There is no God saue onely I, and with that he smote his horse with the spurs, and sodainly he fell into one of the deepe Pits that he himselfe had ordayned before for the wilde beasts, & for the great deepnesse thereof he could not rise againe by any manner of meanes, whereforе hee languished in great perplexitie: & straightway after him came a fierce Lyon, and fell into the same pit, & after the Lion an Ape, and after the Ape a Serpent. When the Steward was thus beset with these beasts he was exceedingly afraid.

There was at that time dwelling in that Citie a poore man named Guy, that had no riches saue onely an Asse whereon daily he carryed sticks and wood that fell from trees, and such as he could get in the forrest, and those he brought to the market and sould them: and in this wise sustained himselfe and his wife as well as he might.

It fortuned that this poore Guy went to the forrest as he was wont, & as he came by a deepe pit, he heard a man cry and say, O deare friend, what art thou? for Gods sake helpe me, and I shall recompence thee so well that thou shalt euer after be the better. When this poore Guy heard that it

was

was the voyce of a man, he marueiled greatly, and ſtood ſtill on the Pit brinke and ſaid: Loe, good friend I am come, why haſt thou called me? Then ſaid the knight, Deare friend, I am Steward of all the Emperours lands, and thus by fortune I am fallen into the pit, and here be with me three beaſts, that is, a Lyon, an Ape, and an horrible Serpent which I feare moſt of all, & I wot not of which of them I ſhall be deuoured: therefore I pray thée get a long rope, wherewith thou maiſt draw me out of this deepe pit, and I will make thée rich for euer hereafter: for if I haue not help the rather I ſhall be deuoured of theſe cruell beaſts.

Then ſaid this poore Guy, I may full ill at this time intend to helpe thée. For I haue nothing to liue on, but that I gather wood and carry it to the market to ſell, wherewith I am ſuſtained. Neuertheleſſe I will leaue my purpoſed labour, and fulfill thy will, and if thou reward mée not, it will be great hinderance to me and to my poore wife. Then the Steward made a great oath and ſaid, I will promote thée and all thine to great wealth. Then ſaid Guy, if you will performe your promiſe, I

ſhall

shall doe what you command mée. And with that he went againe to the Citie and bought there a long rope, and came to the pit againe and said:

Sir Steward, loe here I let downe a rope to thée, binde thy selfe about the middle therewith, that I may pull thée vp. Then was the Steward glad and said: God friend let downe the rope: and with that he cast the end of the rope downe into the pit. And when the Lyon saw it, hée caught the rope and held it fast, and Guy drew vp the Lion, weening in himselfe he had drawne vp the Steward: and when he had so done the Lyon thanked him in his manner, and ranne to the wood. The second time that Guy let downe the rope, the Ape leapt to it, and caught it fast, and when he was drawne vp, he thanked Guy in his manner, and ran to the wood. The third time he let downe the rope hée drew vp the serpent, which thanked him, & went to the wood. Then the Steward cryed with an high voyce: O deare friend, now I am delivered of these three venemous beasts, let downe the rope to me that I may come vp. Then this poore Guy let downe the rope, & the Steward bound himselfe fast about

about the middle, and Guy drew him vp. And when hée was thus holpe out of the pit, he ſaid to Guy as followeth.

Come to me to morrow to the Pallace, and then I will reward thée. Then poore Guy reioyced thereof, & went home without any reward. Then his wife demanded of him why hée gathered no wood whereby they might liue that day. Then told hée her all the euent as it befell, how the Steward fell into a pit, (and alſo the Lyon, the Ape, and the Serpent) that hée had made in the ſaid forreſt, and how hée had holpen him out with a rope, and ſaued him from being deuoured of the three bemous beaſts: and that he ſhould goe to the Reward, and fetch his reward on the morrow. When his wife heard this ſhe reioyced greatly and ſaid: if it ſhall be ſo, I pray you ariſe to morrow at a due houre, and goe to the Pallace & receiue your reward, that we may be comforted thereby.

So in the morning Guy aroſe and went to the Pallace, and knocked at the gate: then came the Porter, and aſked the cauſe of his knocking. I pray thee, quoth this Guy, goe to the Steward, and ſay to him, that here abideth a poore man at the gate

that

that spake with him yesterday in the Forrest. The porter went and told the steward as the poore man had said. Then said the Steward, goe thou againe and tell him that he lyeth, for yesterday spake I with no man in the forrest, and charge him that he goe away & trouble mée no more. The porter went forth, and told poore Guy what the Steward had said, and charged him to goe away. Then was this poore Guy sorrowfull & went home, and when hée was come home, he told his wife how the Steward answered him. His wife comforted him in all that she might, and said: Go you againe and prove him thrise. Then on the morrow this Guy arose and went to the Pallace againe, praying the porter to doe his errand once againe to the Steward, The porter answered & said, gladly would I doe thy errand, but I feare me sore it will be to thy hurt: then went he in & told the steward that this poore man was again returned. When the steward heard that, he went out and all to beat poore Guy, and left him in perill of death. When his wife heard this, shée came with her Asse & led him home as she might, and all that she had she spent upon Surgions and Physi-

 tians

tians to help him. And when hée was perfectly whole, he went to the forrest as hée was wont, for to gather sticks and small wood for his living. And as he went in the forrest, he saw a Lyon driuing before him ten Asses that were laden with rich Jewels and marchandise. This Lyon drone forth the Asses before Guy, which feared him sore, least hée would haue deuoured him, neuertheleſſe, when he beheld the Lyon better, hée knew well that it was the same Lyon that hée drew out of the pit. This Lyon left not Guy till all the Asses with the marchandise were entred into his yard, and then the Lyon did him obeysance, and ran to the wood.

Then Guy searched the fardels, and found great riches therein, wherefore hée made Proclamation in diuers Churches, if any man had lost such goods, he should haue them againe, but there was none that challenged them. And when Guy saw this, he sold the goods, & bought therewith house and land, and so was made rich. Neuertheleſſe hée went to the Forrest as he did before. And as he was in the Forrest gathering wood, hée spyed the Ape in the top of a tree, breaking boughes busily

with

with her teeth and clawes, and throwing them downe, so that in short time Guy had loaded his Asse. And when the Ape had so done, shée went her way, and Guy went home.

Now Guy on the morrow went to the Forrest againe, and as he sate binding his fagots, hée saw the Serpent that he drew out of the pit, come toward him bearing in her mouth a precious stone of thrée colours which she let fall at Guyes feet, and when she had thus done, she kissed his foote and went her way. Then Guy tooke vp the Stone, and marueiled greatly of what vertue it might be, wherefore he arose vp, and went to a Jeweller named Peter, and said: Deare Brother, I pray thée tell me the vertue of this precious Stone, and I shall reward thée for thy labour. When this Jeweller had well beheld and vnderstood the nature of the stone, he said: Good friend if thou list to sell the stone, I shall giue thée an hundred markes for it. Then said Guy, I will not sell the stone till thou tell me truely the vertues thereof. Then said the Jeweller, without doubt this Stone hath thrée vertues: the first vertue is, that whosoeuer beareth this Stone

about him, ſhall haue ioy without ſorrow: the ſecond vertue is, that hée ſhall haue plenty without want: the third vertue is, hée ſhall haue light without darkeneſſe: and it hath alſo another vertue, that no man may ſell it but for as much as it is worth, and if he doe the contrary, the ſtone returneth againe to the firſt owner. When Guy heard this, he was right ioyfull, and ſaid to himſelfe, in a good houre I drew theſe beaſts out of the pit.

Not long after it befell that this Guy by the vertue of this ſtone was made paſſing rich, and bought great poſſeſſions and liuings, wherefore within a while he was made Knight. It was not long after but the Emperour had knowledge how Sir Guy had a ſtone of ſuch vertue, wherefore hée ſent for Sir Guy, commanding him to come to him in all haſte, and ſo he did. And when ſir Guy was come to the Emperor, the Emperour ſaid to him: My friend, I haue heard ſay, that ſometime thou wert in great pouertie, and now thou art made rich by the vertue of a little ſtone, therefore I pray thée that thou ſell mée that ſtone. Sir Guy anſwered and ſaid, that may I not doe, for ſo long as I haue that ſtone,

I

I am sure of three things, that is, of ioy without sorrow, plenty without want, and light without darkenesse. When the Emperour heard this, hée had a greater desire to buy the stone then hée had before, and said to him: Sir Guy, of two things thou must chuse one, that is, whether thou wilt forsake this Empire and all thy kindred, or else sell me the stone. Then said sir Guy, My Lord, if it must néedes be thus, be it at your will. Neuertheleſſe I shall tell you the property of this stone, if you pay not for it as it is worth, without doubt it will come to me againe. Then the Emperour said, surely I will giue sufficient, for thou shalt receiue of mée therefore a thousand pound: and so it was done. Sir Guy receiued the money and went home.

On the morrow earely hée opened the cofer and found the stone, and then he told to the Lady his wife, how he had found in his cofer the stone which he sold to the Emperour. Then said his wife, good Sir, haste ye vnto the Emperour againe, and giue him the stone, leſt he be displeased, and through malice repute some deceit in vs.

Then went forth Sir Guy againe to the Emperour, and said to him: My Lord,

Yeſterday I ſold you a ſtone, which if it pleaſe you I would faine ſée. The Emperour went for the ſtone to his Treaſury, but found it not, wherefore he was right ſorrowfull, and came againe and told Sir Guy how it was loſt. Then ſaid Sir Guy, My Lord, grieue you not: for I told you yeſterday that I might not ſell it, except I had the valew thereof, and yeſterday I receiued a thouſand pound of you therefore, and this day I found it in my coffer again, and therfore if I had not brought the ſtone againe peraduenture you would haue ſhewed me your beaute countenance, and with that he ſhewed forth the ſtone whereat the Emperour marueiled greatly, and ſaid: Sir Guy, by the faith that thou oweſt to me, tell mée how thou cameſt by this ſtone. Then ſaid Sir Guy, by the faith that I owe to you, I ſhal tell you the very truth as touching this ſtone. Your ſteward that is promoted vp of nought, cauſed many déepe pits to be made in your forreſt, & it fortuned that he not long after fell into one of them himſelfe, & through the déepneſſe thereof could not riſe againe. It chanced alſo the ſame day, that a Lion, an Ape, and a Serpent fell into the pit with him, at

which

which time I was a very poore man, and toke great paines for my liuing, and as I walked into the forrest with mine Asse to gather wood, he cryed to me that I should help him out of the pit, and saue him from death, for there were in the pit with him three venemous beasts, that is, a Lyon, an Ape, and a foule Serpent, and then hee promised me by his word, to promote mee and all my kindred to great riches. Which when I heard, I was right glad, and let downe a long rope vnto him, supposing to haue drawne him vp, & I haled vp a Lyon, and after that an Ape, and then a Serpent, and at the last your Steward.

The Lyon gaue mée ten Asses laden with marchandise, the Ape gaue mée as much wood as mine Asse might beare, and the serpent gaue me this stone that I haue sold you, but your Steward beat mée and wounded mée so sore for my good will, that I was borne home vpon mine Asse.

When the Emperour heard this, his heart was greatly moued against the Steward, wherefore he examined him of that false déede: but hée was dumbe, and would not speake, for so much that hée could not deny his ingratitude.

Then ſaid the Emperour: O thou wretched creature, vnreaſonable beaſts, as the Lyon, the Ape, & the Serpent, rewarded him for his good deed, and thou that art a reaſonable man haſt almoſt beaten him to death that ſaued thée, and toke thée out of the pit, therefore for thy falſhod & wickednesſe I iudge thée to be hanged this day on the gallowes, and all thy goods & lands I grant to Sir Guy, and alſo I ordaine that Sir Guy ſhall occupy thy place, and be my Steward: and ſo it was done. When Sir Guy was thus rewarded by the Emperour, and made Steward, he was well beloued of euery man as long as he liued, and at the laſt ended his life with honour in peace.

## The Morrall.

This Emperour betokeneth the father of heauen, the poore man betokeneth euery man that commeth into this world, feeble and naked from his mothers wombe, and at the laſt is promoted to great riches and worldly honour, as the Pſalmiſt ſaith: De ſtercore erigens pauperem: God lifteth vp the poore man out of the mire. But many ſuch men neyther know God nor themſelues,

selues, but cause deepe pits to be made, that is, vnkindnesse and malice, they ordaine against simple men, into the which pit the Diuell causeth them oft to fall, according to the Text in Ecclesiasticus: Foueam qui alteri facit ipse incidit eam: that is, who maketh a pit for another man, himselfe falleth therein: which Text was well proued by Haman, who caused the gallowes to be set vp for Mordochius, but was hanged thereon himselfe. This Guy that went daily to the Forrest with his Asse to gather wood, betokens euery iust and godly man, fearing God in the Forrest of this world: his wood that he gathereth, betokeneth his faith and good workes which he carryeth vpon his Asse humane endeauour, wherewith his soule may ioy and liue in the tabernacle of heauen. And as the Steward, the Lyon, the Ape, and the Serpent fell into the pit, right so a sinfull man falleth into the pit of sinne: But the Lyon of the tribe of Iuda (that is, Iesu Christ) descendeth with him as oftentimes as the sinner hath will to come to grace. Therefore saith the Psalmist. Cum ipso sum in tribulatione. That is, I am with him in tribulation. This Guy drawеth vp the Lyon, that

that is, mans ſoule out of the pit, by the lord of vertues. He drew vp the Ape alſo, that is, contrary will to reaſon, that he may obey to reaſon. For of all manner of beaſts the Ape is moſt like to man, right as among all the ſtrengths of the ſoule, diſcretion ought to be linked with reaſon, and to obey reaſon. He drew vp alſo a ſerpent, by the which is vnderſtood repentance, for two cauſes: for as the Serpent beareth in his mouth venom, & in his taile a medicine. Right ſo repentance beareth at the beginning bitternesſe to the doer, yet it is ſweet and medicinable vnto the ſoule at the end, and therefore euery iuſt man ſhould draw to him the Serpent of repentance. Then at the laſt he drew vp the Steward from the pit of ſinne, according vnto Chriſts ſaying: I am come not onely to call the righteous but ſinners to repentance. Alſo it is written, that Seneca the Philoſopher taught an Emperour many lawes and vertues of truth, and at laſt as this ſteward did, he ſought the death of Seneca. Alſo Chriſt gaue power to Iudas to worke miracles, as he did to the other Diſciples, yet he betrayed him at laſt. Right ſo, now a dayes many children of Baliall,

delight

delight more to doe harme then good, specially to them that would instruct them perfectly both for the soule and body.

The Lyon gaue to the iust and godly poore man ten Asses loaden with marchandise: that is, our Lord Jesus Christ giues vnto euery righteous man ten Commandements charged with vertues, by which he groweth to the riches of heauen. The Ape also gathereth him wood as oft as the iust man worketh the fruits of faith: for wood necessarily is profitable for two vses: that is, to make fire, and to build houses. Euen so Charitie reioyceth God and Angels in heauen, according to the Scripture saying: Quia magis gaudium est Angelis &c. That is, more ioy is among Angels for one sinner that repenteth, &c. Charitie also raiseth the house of heauen, against the comming of the soule. The Serpent also gaue him a stone of three diuers colours, which betokeneth our Lord Jesus Christ whom wee seeke by Repentance. Therefore saith Saint Ierome in the second Table thus: Post naufragium est penitendum: that is, We should repent vs after our shipwracke. That Christ is the Stone may be proued by himselfe, saying:

saying: Ego sum lapis viuus; that is, I am a liuing stone. Christ hath three colours, which betoken the power of the Father, the wisedome of the Sonne, and the humilitie of the holy Ghost. Therefore, who so may get this precious stone, shall haue the Empire of heauen, ioy without sorrow, plenty without want, and light without darkneſſe. Vnto which bring vs our Lord Iesus Christ. Amen.

## The Argument.

By the Natiuitie of Christ proceedeth ioyfull gladneſſe to the world, and saluation vnto mankinde. Yet is man vnthankfull vnto God, contrary to his promiſe made in Baptiſme. Wee are warned by all worldly tempeſts continually to cleaue to Christ by Faith and Hope, to continue in well-doing, and to withstand the malice of the Diuell: the Preachers of Gods word are ſent of God to confound the Diuell by ſound doctrine and good life. Life and death is ſet before men, we ought then to chooſe that life that may be for our euerlasting comfort.

The

## The 32. Historie.

SOmetime dwelt in Rome a mighty Emperour named Anselme, who had marryed the kings daughter of Ierusalem, a faire Lady and a gracious in the sight of euery man, but she was long time with the Emperor ere she bare him any childe, wherfore the Nobles of the Empire were very sorrowfull because their Lord had no heire of his owne body begotten. Till at last it befell that this Anselme walked after supper in an euening in his Garden, and bethought himselfe how he had no heire, and how the King of Ampluy warred on him continually, for so much as he had no son to make defence in his absence, therefore he was sorrowfull, and went to his chamber and slept. Then hée thought hée saw a vision in his slæpe, that the morning was more cleare then it was wont to be, & that the Mone was much paler on the one side then on the other. And after hée saw a bird of two colours, and by that bird stood two beasts, which fed that little bird with their heat. And after that came many moe beasts, & bowing their breasts toward the bird went their way. Then came there diuers

diuers birds that sung so swétly and pleasantly, that the Emperour awaked. In the morning earely this Anselme remembred his vision, & wondred much what it might signifie, wherfore he called to him his Philosophers, and also the States of the Empire, and told them his dreame, charging them to tell him the signification thereof vpon paine of death, and if they told him the true interpretation therof, he promised them great reward. Then said they: deare Lord, tell vs your dreame, and we shall declare vnto you what it betokens. Then the Emperour told them from the beginning to the ending, as it is aforesaid. When the Philosophers heard this, with glad cheare they answered and said: Lord, the dreame that you saw betokeneth good, for the Empire shall be clearer than it is.

The Horne that is more pale on the one side then on the other, betokeneth the Empresse, that hath lost part of her colour through the conception of a sonne that she hath conceiued. The little bird betokeneth the sonne that she shall beare. The two beasts that fede this bird betoken the wise and rich men of the Empire, which shall obey thy sonne. These other beasts that

bowed

bowed their breasts to the bird, betoken many other Nations that shall doe him homage. The bird that sung so sweetly to this little bird betokeneth the Romaines, who shall reioyce and sing because of his birth. Loe this is the very interpretation of your dreame.

When the Emperour heard this, hee was right ioyfull. Sone after that the Empresse trauelled in childe birth, & was deliuered of a fayre sonne, at whose birth there was great and wonderful ioy made.

When the King of Ampluy heard this, he thought in himselfe thus: Loe, I haue warred against the Emperor all the daies of my life, & now he hath a son, who when he commeth to full age, will reuenge the wrongs I haue done against his Father, therfore it is better that I send to the Emperour and beseech him of truce and peace, that his sonne may haue nothing against me when he commeth to man-hood. When hee had thus said to himselfe, hee wrote to the Emperour, beseething him to haue peace. When the Emperour saw that the King of Ampluy wrote to him more for feare then for loue, he wrote againe to him, that if hee would finde good and sufficient

sureties

ſuertie to kéepe the peace, & binde himſelfe all the dayes of his life to doe him ſeruice and homage, & to giue him yearely a certain tribute, he would receiue him to peace.

When the king had red the tenour of the Emperours Letter, he called his Counſel praying them to giue him counſell how he might beſt doe as touching this matter. Then ſaid they: It is good that ye obey the Emperours will and commandement in all things. For firſt, in that he deſireth of you ſuerty for the Peace: to this we anſwere thus. Yée haue but one daughter & the Emperour one ſonne, wherefore let a marriage be made betwéene them, & that may be a perpetuall couenant of Peace. Alſo he aſketh homage and tribute, which it is good to fulfill. Then the king ſent his meſſengers to the Emperour, ſaying that he would fulfill his deſire in all things, if it might pleaſe his Highneſſe that his ſon and the kings daughter might be married together. All this pleaſed well the Emperour, yet he ſent again, ſaying, if his daughter were a cleane virgin from her birth vnto that day, he would conſent to that marriage. Then was the King right glad, for his daughter was a cleane virgin.

There-

Therefore when the Letters of Covenant and compact were sealed, the King furnisht a faire ship wherin he might send his daughter, with many noble Knights, Ladies, and great riches vnto the Emperour for to haue his sonne in marriage.

And when they were sailing in the sea toward Rome, a storme arose so extreamly and so horribly, that the ship brake against a Rocke, and they were all drowned saue onely that yong Lady which fixt her hope and hart so greatly on God that shée was saued. And about three of the clock the tempest ceased, and the Lady drawe forth ouer the waues in that broken ship, which was cast vp againe: but an huge whale followed after ready to deuour both the ship and her. Wherefore this yong Lady when night came smote fire with a stone, wherewith the ship was greatly lightened, and then the Whale durst not aduenture toward the ship for feare of the light. At the Cocke crowing, this yong Lady was so weary of the great tempest and trouble of the sea, that she slept, and within a little while after the fire surceased, & the Whale came and deuoured the virgin. And when she awaked & found her selfe swallowed

vp in the Whales belly, she smote fire, and with a knife wounded the whale in many places, and when the Whale felt himselfe wounded, according to his nature he began to swim to land.

There was dwelling at that time in a countrey neare by, a noble Earle, named Pirris, who for his recreation walking on the sea-shore, saw the Whale comming towards the land, wherfore he turned home againe, and gathered a great many of men and women, and came thither againe, and fought with the whale, and wounded him very sore, and as they smote, the Maiden that was in his belly cryed with an high voyce, and said: O gentle friends, haue mercy and compassion on me, for I am a Kings Daughter, and a true virgin from the houre of my birth to this day. When the Earle heard this he wondred greatly, and opening the side of the Whale found the young Lady, and toke her out. And when she was thus deliuered she told him forthwith whose Daughter she was, and how she had lost all her goods in the Sea, and how shée should haue béene marryed vnto the Emperours sonne. And when the Earle heard this, he was very glad, and

comforted

comforted her the more, and kept her with him till she was well refreshed. And in the meane time he sent messengers to the Emperour, letting him to know how the Kings daughter was saued.

Then was the Emperour right glad of her safetie & comming, and had great compassion on her, saying: Ah good maiden, for the love of my son thou hast suffered much woe, nevertheless if thou be worthy to be his wife soone shall I prove. And when he had thus said, he caused three vessels to be brought forth: the first was made of pure gold, well beset with precious stones without, & within full of dead mens bones, and thereupon was ingraven this Posey, Who so chooseth me, shall finde that hee deserueth. The second vessell was made of fine silver, filled with earth & wormes, and the superscription was thus: Who so chooseth me, shall finde that his nature desireth. The third vessell was made of Lead, full within of precious Stones, and thereupon was insculpt this Posey: Who so chooseth me, shall finde that God hath disposed for him. These three vessels the Emperour shewed to the Maiden, & said: Loe here Daughter, these be rich vessels,

if thou chooſe one of theſe wherein is profit to thée and to others, then ſhalt thou haue my ſonne. And if thou chooſe that wherein is no profit to thée nor any others, ſoothly thou ſhalt not marry him.

When the Maiden heard this ſhée lift vp her hands to God & ſaid. Thou Lord, that knoweſt all things, grant me grace this houre ſo to chooſe, that I may receiue the Emperours ſonne. And with that ſhée beheld the firſt veſſell of gold which was ingrauen royally, and read the ſuperſcription: Who ſo chooſeth mee, &c. ſaying thus: though this veſſell be full precious, and made of pure gold, neuertheleſſe I know not what is within, therefore my deare Lord, this veſſell will I not chooſe.

And then beheld ſhée the ſecond veſſell, that was of pure ſiluer, and read the Superſcription: Who ſo chooſeth mee ſhall finde that his nature deſireth. Thinking thus within her ſelfe, if I chooſe this veſſel what is within it I know not, but well I wot there ſhall I finde that nature deſireth, and my nature deſireth the luſt of the flesh, and therefore this veſſell will I not chooſe.

When ſhée had ſéene theſe two veſſels, and

and had giuen an answere as touching them, she beheld the third vessell of Lead, and read the superscription: Who so chooseth mee shall finde that God hath disposed. Thinking within her selfe that vessell is not very rich nor outwardly precious, yet the superscription saith: Who so chooseth me shall finde that God hath disposed, and without doubt God neuer disposeth any harme, therefore be the leaue of God, this vessell will I chuse.

When the Emperour saw this, he said: O good Maiden open thy vessell, for it is full of precious stones, and see if thou hast well chosen or no. And when this young Lady had opened it, she found it full of fine gold and precious stones, as the Emperour had told her before. Then said the Emperour: Daughter, because thou hast wisely chosen thou shalt marry my sonne. And then he appointed the wedding day, and they were married with great solemnity, and with much honour continued to their liues end.

## The Morrall.

This Emperour betokeneth the father of heauen, who was long time without a

naturall Son, therefore many men were in danger of periſhing in hell. The Empreſſe conceiued when the Angell Gabriel ſaid: Loe, thou ſhalt conceiue and beare a Childe. And then the firmament began to cleare when this little childe lightened the world with his birth. The Mone began to ware pale when the face of the Virgin Mary was ouer-ſhadowed by vertue of the grace of the holy Ghoſt, and not onely her face was thus ſhadowed, but alſo her body, for ſhe was conceiued with childe as another woman, wherefore Ioſeph would haue forſaken her priuily and gone away. This little Bird that came from the one ſide of the Mone, betokeneth our Lord Ieſus Chriſt, who at mid-night was borne of the Virgin Mary, wrapped in cloaths, and laid in an Oxe-ſtall. The two beaſts betoken the Oxe and the Aſſe that Ioſeph brought with him, which honoured him in his birth. Theſe other Beaſts that came from farre, betoken the Shepheards in the field, to whom the Angell ſaid thus: Ecce, nuncio vobis gaudium magnum: Loe, I ſhew you great ioy. The Birds that ſung ſo ſweetly, betoken the Angels of heauen, which ſung at his birth this ioyfull ſong:

Gloria

Gloria in excelsis, Glory be to God above, and peace to men on earth.

The King of Ampluy, which held war against the Emperor betokeneth all mankinde, that were contrary to God, as long as they are in the diuels power. But immediately when our Lord Jesu Christ was borne, he bowed himselfe to God, and besought him of peace when he receiued his baptisme, for at our baptisme we promised to draw onely to God, and forsake the diuell and all his pomps. The King gaue his daughter in marriage to the Emperors son. Right so, euery one of vs ought to giue his soule in marriage to Gods son, for he is alwayes ready to receiue our soule as his spouse according to the Scripture saying thus: Desponsabo teipsum mihi; I will marry thee to me. But ere our soule may come to the pallace of Heauen, she must saile by the Sea of this world in the ship of good life: but oftentimes there riseth a tempest in the sea, that is, trouble of this World, the temptation of the Flesh, and the suggestion of the Diuell, ariseth sodainly and drowneth the vertues that the Soule receiued in Baptisme, neuertheless yet falleth she not out of the Ship

of Charitie, but kæpeth ber ſelfe ſurely therein by Faith and Hope. For as the Apoſtle ſaith, Spe ſalui facti ſumus; By Hope we be ſaued. For it is impoſſible to be ſaued without Hope or Faith. The great Whale that followed the Mayden, betokeneth the Diuell which by night and by day lieth in wait to ouer-come the ſoule by ſin: therefore doe we as the Maiden did, ſmite we fire of Charitie & Loue out of the Stone, that is, Chriſt, according to this ſaying: Ego ſum lapis; I am a ſtone, and certainly the Diuel ſhal haue no power to grieue vs. Many men begin well, as did the Maide, but at the laſt they be wearie of their good workes, and ſo ſæpe they in ſinne. And anon when the diuell perceiueth this, hæ deuoureth the ſinner in his euill thoughts, delights, conſent, & worke. Therefore if any of vs fæle our ſelues in ſuch wiſe vnder the power of the Diuell, let him doe as the Maiden did, ſmite the diuell with the knife of bitter repentance, then kindle the fire of Charitie, & without doubt he ſhall caſt thæ on the land of good life.

The Earle that came with his ſeruants to ſlay the Whale, betokeneth a diſcræt Preacher,

Preacher, which dwelleth beside the Sea, that is, beside the world, and not in the world, that is, not drawne to worldly delectation, but euer is ready with good words of holy Scripture, to kill the Diuell, and to destroy his power. We must all cry with an high voyce, as the Maiden did, knowledging our sinnes, and then shall we be deliuered from the diuell, and nourished with vertuous exercise.

The Emperour sheweth this maiden three vessels, that is, God putteth before man life and death good and euill, & which of these he chuseth he shall obtaine. Therefore saith Salomon, Antè hominem mors & vita; Death and life is set before man, chuse which him list. And yet man is vncertaine whether hee will chuse life or death.

By the first vessell of gold full of dead mens bones, is vnderstood mighty worldly rich men, who shine like gold outwardly in riches and pomp of the world, nevertheless within they be full of dead mens bones, that is, the workes they haue done in this world be dead in the sight of God through deadly sin. Therefore if any man chuse such a life, hee shall haue that hee

deserueth

deserueth, that is, And such men be like Tombes that be white and royally painted and arayed without, and couered with cloath of gold and silke, but within there is nothing but dry bones. By the second vessell of siluer, we ought to vnderstand some Iustices and wise men of this world, who shine in faire spéech, but within they be full of wormes and earth, that is, their fayre spéech shall anaile them no more at the day of Iudgement, then the wormes of the earth, and peraduenture lesse, for then shall they suffer euerlasting paine, if they dye in deadly sinne. By the third vessell of Lead, full of gold and precious stones, we are to vnderstand a simple and poore life, which the chosen soules chose, that they may be marryed to our blessed Lord Iesus Christ by humilitie and obedience, and such men beare with them precious stones, that is, Faith and her fruitfull workes, pleasing to God: by which at the Iudgement day, they be espoused to our Lord Iesus Christ, and obtaine the heritage of heauen Vnto the which bring vs our Sauiour Iesus Christ that died on the Crosse. Amen.

The

## The Argument.

Man by Baptisme promised to liue in the feare of God,& forsake the diuel. Christ sorroweth for our sinnes, hee requireth dutifull seruice of vs at sixe seuerall ages, but we are alwayes vnready for him, yet the mercy of God is so fauourable towards vs, that he spareth vs euen till the last age of man, vouchsafing if then we repent vs and call for grace, beleeuing in his mercies, to receiue vs into the throne of his heauenly grace.

## The 33. Historie.

SOmtime in Rome there dwelt a mighty Emperour named Calopodus, who toke a fayre Lady to his wife. They were not long together before that this Empresse conceiued and bare him a sonne, a goodly Childe and a fayre. When he was of age, he was set to Schoole: and when he came to twenty yeares of age, he desired his Fathers heritage, saying: Deare father, you are an old man, and may not gouerne your Empire therefore if it please you to giue it me, it shall be to your ease.

Then

Then answered the Emperour and said: deare Sonne, I dread me sore that when the Empire is in thy power, thou wilt not fulfill my will nor my desire.

Then answered the Empresse (for so much as shee loued her sonne better then her husband) and said: my Lord, that cannot be, for thou hast but one sonne, therefore as I beléeue, he will fulfill thine intent in all things: this Empire may help him well, and therefore it is best to grant him the Empire. Then answered the Emperour and said, I will first haue of him a Letter obligatorie, that whensoeuer hée doth any thing against my will, that then I will depose him from the Empire without any contradiction.

The Sonne granted this, and did make the Obligation and sealed it. And when this was done, this young Emperour waxed so proud, that he feared neither God nor man, and did very much harme. But euer his father suffered it patiently, for hée would be corrected by no man. Now at last there fell a great dearth in the Empire, so that many men dyed for want of food. This old Emperour was all alone himselfe and began to haue néede, where-

fore

fore he went to his sonne for to haue some maintenance, which his sonne granted and suffered for a time. But within short time his father began to waxe sicke, wherefore he called his sonne and prayed him to giue him a draught of must. His sonne answered and said: that will I not doe, for my must is not good for your complection.

Then said the Emperour: I pray thée Sonne giue mée a draught of thy wine. His son answered and said, that he should haue none, for my wine is not yet fined, and if I touch it, it will trouble, & therefore I will not broach it till it be cleare & fined. Then said his father: giue me some of the third Tun. That will I not doe, quoth he, for that wine is not good for a sicke man. Then his father prayed him heartily for a draught of the fourth Tun. Then answered he and said: thereof get ye none, for it is feeble and without any sustentation, and such wine is not good for you, for it is not comfortable. Then said his father: now good sonne giue me then of the fift tunne. That will I not, quoth he, for that tunne is full of lées and dregs, and such is not for men nor scarcely for hogs. When his Father saw he might get nothing of him, after he

he was perfectly well he went to the king of Ierusalem, and made his complaint of his Sonne, and shewed him the letter obligatory which his sonne had made, whereby his father might put him out of the Empire without any saine-saying. When the King heard this, he called the Emperours sonne to answere his Father: And when he came, he could not answere to his Father with any reason, wherefore the King put him out of his Empire, and seated his father therein againe: and so he continued all the dayes of his life.

## The Morrall.

This Emperour betokeneth our Lord Jesus Christ: according to that saying: Is not hee thy father that hath brought thee vp? he hath made thee, &c. Deut. 32. ver. 6. The sonne betokeneth man, to whom he gave all the Empire of this world, according to the Scripture, Cœlum cœli domino, &c. that is, Heaven he hath given our Lord, and earth to man. Mankinde made an obligation with our Lord Jesu Christ, when he receiued the Sacrament of Baptisme, wherein he promised to serue him truely, and forsake the Diuell, and all his

pomp

pomp and vaine-glory. This Emperour began to ware sicke on a day, that is, our Lord Jesus Christ is troubled as oft as a Christian sinneth and breaketh his Commandements, wherfore he thirsts greatly for the help of our soules, & then he asketh a draught of the first tun, that is, he asketh of man his first age of childe-hood to be spent in his service: but incontinent the wicked childe answereth and saith: I may not doe so, for my childe-hood is musty, that is, it is so tender and so young, that it may not attempt so sone to serue God, which is manifestly against the truth, for the childe of one day is not without sinne. For S. Gregory in his Dialogues saith, the children of fiue yeares of age driue out spirits from the bosomes of their fathers. And when God seeth that he cannot haue of the must of his childe-hood, then desireth he the wine of the second tun. Then answereth the wicked youth & saith, that his wine is not apt to serue God. And when God may not haue of the second tunne, then asketh he of the third tunne, that is, of the third sunne of his youth. Then answereth the wicked young man and saith, the wine is very strong and mightie, and there-

therefore his youth out to be ſpent about manly deeds in the world, and not in good life. which ſhould make him feeble & weak. When God ſeeth that he may not haue of this tun, then aſketh he of the fourth tun. And then anſwereth the wicked man in his man-hood, and ſaith that aged men are feeble, and may not faſt, nor doe any hard repentance, and if he did, he ſhould be the cauſe of his owne death. Then aſked our Lord of the fift tun, that is, of his old age, when he ſtoopeth, and may not goe without a ſtaffe. But the wicked old man excuſeth himſelfe, and ſaith, that his wine is too feeble to giue ſuch a feeble man, for if he ſhould faſt one day, it were time on the morrow to make his graue. And when our Lord ſeeth that he may not haue of the fift tunne, then aſketh he of the firſt tunne, that is, when a man is blinde and may goe to ſinne no more, yet deſireth he of ſuch a man drinke, that is, help of his ſoule. But the wretched man lying in deſpaire, ſaith: Alas, alas, woe to me, becauſe I ſerued not Almighty God my maker & redeemer here in times paſt, while I was in youth and in proſperitie: now there is nothing left but onely the lees and dregs

of

of wretchednesse, therefore what shall it auaile me now to turne towards God: But for such men we should lament.

Neuertheleſſe God is merciſull, that though hée might haue no seruice of man in all this time, yet hée is content to haue the lées of his tunne, that is, the good will, though he may not serue him otherwise, & so shall his good will stand him in stead of penitent life. For in what houre the sinner doth repent him of his sinne from the bottome of his heart he shall be saued, as Ezechiel witnesseth. But there be many that will giue no wine, nor no other thing to him, wherefore God shall complaine vnto the King of Ieruſalem, that is, to the Godhead at the iudgement day, and then as he is God and man, shall be giue a sentence definitiue against such men saying, Eſurui & non dediſtis, &c. I haue hungred, & yée gaue me no meate: I haue béene naked, & yée cloathed me not: I haue thirsted and ye gaue me no drinke. Loe thus shall he rehearse to thée the fruits of thy faith. And when this is done, then shall such men be put to euerlasting paine, and the iuſt men into euerlasting blisse. Unto which bring vs our Lord Jesus Christ. Amen.

## The Argument.

Man being captiued by Sathan, the world refuſeth to do for him, till the God-head of the heauenly Father bearing an earneſt affection vnto him, did eſpouſe him, & imbrace him within the boſome of inward and intire loue, aduenturing what hee might to ſet man-kinde at libertie, yet grudgeth the world, that wee ſhould alwayes ſerue our God and forſake her, but to eſchew all ſuch malignitie we are taught in this Hiſtorie.

## The 34. Hiſtorie.

In Rome dwelt ſometime a mighty Emperour named Antony, vnder whoſe raigne the Rouers of the ſea had taken priſoner a mighty mans ſon of another region, and brought him to the Emperours priſon, being bound. When this yong man was thus in priſon, he incontinent wrote to his father for his ranſome, but he would neither pay his ranſome, nor ſend him any thing to comfort him. This when his ſon heard, he wept ſore, and would not be comforted for the vnkindneſſe of his father.

This

This Emperour had a faire daughter, which visited every day the prisoner, and comforted him as much as shée might, wishing him to be merry. To whom the prisoner answered and said: How shall I be merry? or how may I ioy, thus to lye fast bound in prison from the sight of man? and notwithstanding this, it grieueth mée most that my father will not pay my ransome. When the Maiden heard this, shée was moued with pittie and said: deare friend I am sorry for thée, and therefore if thou wilt grant me one thing, I shall deliuer thée from thy anguish and payne. What thing is that, quoth he? That thou wilt take me for thy wife. Then said the Prisoner, I promise you surely to fulfill your intent and desire, and for the more assurance I plight you my troth. When he had so done, shortly after the damsell deliuered him out of prison, & fled away with him home to his fathers house. When his father saw his son & the maiden together, he asked the cause why he brought the maiden with him. Then said his son: Sir, this Damsell deliuered me out of prison, and therefore she shall be my wife. Then said his father, I will not consent that shée

shal be thy wife for two reasonable causes, which I shall forthwith shew thée. The first is this, it is not vnknowne to thée that the Emperour her father might haue had for thy deliuerance great plenty of riches, and forasmuch as shée was vntrue to her owne father, & true to thée, it seemeth well that thou shouldest not trust long to her: for being false to her owne father, it is to be feared she will not be true to any her man. The second reason is this: the cause why she deliuered thée out of prison, was neither for pitie nor for loue, but for carnall lust that she had to thée. For at thy deliuerance she made couenant with thée to be thy wife, and had of thée thy troth, and hath accompanied with thée: therefore son (saith he) it is no reason that she should be thy wife.

The maiden answered to these obiections and said: as for the first reason that thou laiest against me that I should be vntrue to my father, that is false: for my Father hath plenty of riches, and thy sonne is but poore, & therefore I holpe thée for pitie and for none other cause: and nevertheless thou that art his father wouldest not pay his ransome, that hée might be deliuered

out

out of prison. Loe for this cause I have deliuered him, therefore I am kinder to him then thou that art his owne father, and he is more beholding to me then to thee. Vnto the other reason: whereas thou saist that I deliuered him because of carnall lust: I answere and say plainely that it is not truth. For all manner of carnall loue is caused of strength or else of beauty, but thy sonne is not strong, for his imprisonment hath taken away his strength: he is not faire, for by the pain: he hath had in prison, he is brought low, and made vnlusty to sport, and therefore pittie onely moued me to deliuer him, and not carnall lust.

Then said the son: Deare father, forasmuch as I was in perill of death, & wrote vnto you to pay my ransome that I might be deliuered and you would not help mee, but this gentle damsell for pittie hath saued me from death, and deliuered mee out of prison, therefore surely she shall be my wife. So forthwith hee marryed her with great honour, and with her ended his life.

## The Morrall.

Deare Friends, this Emperour betokeneth the Father of heauen. The young

man which was taken with the Pirates of the Sea, betokens all man-kinde which was taken with the diuell, by the sinne of our forefather Adam, and was cast into the prison of hell with great sorrow and pain. His father would not ransome him, that is, the world would doe nothing for him. This faire daughter betokeneth the Godhead, which came downe from heauen, and toke man-hood of the virgin Mary, and so made a ghostly marriage betwéene him and man. And vpon this condition he deliuered mankinde out of the prison of hell, when hée came from heauen and forsoke the fellowship of Angels for to dwell with vs in this wretched vale of teares. But the Father, that betokeneth the World, grudged euer against him, and would not suffer that the soule of man should become the Spouse of Iesus Christ, but that she should alway serue him, and should forsake our Lord.

Therefore if we follow the world and his vanities, certainely wé shall fall into the snare of the diuell. From the which defend vs our blessed Sauiour Iesu Christ. Amen.

The

## The Argument.

It is the ordinance of God that no man shall labour for worldly promotion by couetousnes and falshood, nor by deceit or other euill courses. Man for his first transgression should haue bin adiudged to perpetuall torment in hell, had not the Sonne of God voluntarily offered himselfe to the death, to saue mankinde and destroy Sathan his enemie, so that thereby he might place him in the habitation of heauen euerlasting.

## The 35. Historie.

SOmtime in Rome there dwelt a noble Emperour of great liuelihod, named Alexander, which aboue all vertues loued the vertue of Bountie, wherefore he ordained a law for great curiositie, that no man vnder paine of death should turne a Plaice in his dish, at his meate, but onely eate the white side and not the blacke, and if any man would attempt to doe the contrary, hée should suffer death without any Pardon: but yet ere hée dyed, hée should aske three requests of the Empe-

rour what him liſt (except his life) which ſhould be granted him.

It befell after vpon a day, that there came an Earle and his ſonne of a ſtrange Countrey to ſpeake with the Emperour. And when the Earle was ſet at meat, hée was ſerued with a Plaice, and he which was hungry, & had an appetite to his meat, after he had eaten the white ſide, he turned the blacke ſide, and began to eate thereof: wherefore ſtraightway he was accuſed to the Emperour, becauſe hée had offended againſt the law. Then ſaid the Emperor: let him dye according to the law, without any delay. When the Earles ſonne heard that his father ſhould dye, immediately he fell downe on both his knées before the Emperour & ſaid: Oh my renerend Lord, I moſt humbly intreate you that I may dye for my father. Then ſaid the Emperour: It pleaſeth me well, ſo that one dye for the offence of the law. Then ſaid the Earles ſonne, ſith it is ſo that I muſt die, I aſke the benefit of the Law, that is, that I may haue three petitions granted ere I dye. The Emperour anſwered and ſaid: Aſke what thou wilt, there ſhall no man ſay thée nay.

Then

Then said this yong knight: My Lord, you haue but one daughter, the which I desire of your Highnesse, that she may lye with me one night before I dye. The Emperour granted for fulfilling of his Law, though it were against his will. Neuertheless this knight defloured her not as that night: therefore he greatly pleased the Emperour.

The second petition is this: I aske all thy treasure, and immediately the Emperour granted, because he would not be called a breaker of the law. And when the Earles son had receiued the Emperours treasure, he imparted it both to poore and rich, by meanes whereof he obtained their good wils.

My third petition is this: I aske my Lord, that all their eyes may be put out incontinent that saw my father eating of the black plaice. Wherefore the Emperor made inquisition immediately who it was that saw the Earle turne the blacke side of the plaice. And they that saw him turn the plaice bethought them & said within themselues: If we acknowledge that we saw him doe this trespasse, then shall our eyes be put out, and therefore it is better that we

we hold vs still. And so there was none found that would accuse him.

When the Earles son saw this, he said to the Emperour. My Lord, quoth hée, yée see there is no man accuseth my father, therefore giue me rightfull iudgement. Then said the Emperour: forasmuch as no man will acknowledge that they saw him turne the Plaice, therefore I will not that thy father shall dye. Loe thus the son saued his fathers life, and after the decease of the Emperour marryed his daughter.

## The Morrall.

Deare friends, this Emperour betokeneth the Father of heauen, which ordained a Law that no man should turne the black side of a Plaice, that is, there should no man labour for riches and promotion by couetousnes and falshood. The Earle that came to the Emperour betokeneth Adam, our forefather, who came out of the land of Eden, & turned vp the blacke side of the Plaice, when hée eate of the Apple of the forbidden trée, wherefore hée should haue béene condemned to euerlasting death: but his Son that betokeneth our Lord Iesus Christ: for hée toke flesh of Adam, and

proffered

proffered himselfe voluntarily to dye for him: and the Father of heauen granted that he should goe downe to dye for mankinde.

Neuertheleſſe before he dyed he asked three petitions of his Father of heauen.

The first was this that he might haue by him his Daughter, which betokeneth the Soule of man, and bring her with him into the bosome of heauen, according to the words of Osee, saying: Desponsabo eam mihi; that is, I shall wed her to my selfe.

The second petition was this, all the Emperours treasure, which betokeneth the treasure of heauen, according to this Scripture: Sicut deposuit mihi Pater; that is, Like as the Father hath disposed for me, so I dispose for you.

The third petition was this, that all their eyes should be put out, that is, that the Diuell and all false witnesses which accuse vs true men, might be put from the light of heauenly grace.

And thus saued hee mankinde, and led him vp with him vnto the Pallace of heauen. Vnto the which pallace bring vs our Lord Jesus, Amen.

The

## The Argument.

The Father of heauen of his meere grace, promoteth some poore men, rayling them from the dust to sit among Princes, but they extolling themselues without regard of Gods goodnesse, they are againe made abiects by him. The diuell worketh deceit in his members against the godly. Christ came downe from heauen to minister the water of eternall life vnto man and by his death and passion to reuiue our soules, (which before were dead) vnto the firme state of eternall felicitie and to purchase our happinesse with his precious bloud.

## The 36. Historie.

IN Rome there dwelt somtime a mighty Emperour named Leonicius, who on a day rode to a Forrest to dispost himselfe, whereas he met sodainly with a poore man, to whom he said thus: Friend, what art thou? and whence commest thou?

My Lord quoth hee, I am come from the next Citie, & I am your man. Then said the Emperor, thou seemest poore, therefore

sore if thou be honest and true, I shall pro-
mote thée to great riches & honour. Then
answered the poore man & said: My Lord,
I promise you faithfully to be true to you
so long as I live. The Emperour anon
made him a Knight, and gaue him great
riches. When he was thus promoted, hée
waxed so proud, that he thought himselfe
more able to be an Emperour then his
Lord: wherefore he made suggestion to di-
uers Lords of that Empire, that hée might
vsurpe, & take vpon him through strength
of them to be Emperour. When the Em-
perour heard this, anon he exiled him, and
all those that were consenting to him, so
that they liued abiects in great wretched-
nesse and sorrow: and then the Emperour
ordained other men in their stead, & gaue
them all the possessions of the traitors.

And when the banished men heard that
strangers had taken possession of their
lands and goods, anon they conspired a-
gainst them, & through treason requested
them to a banquet. And they as innocents
thinking vpon no such treason came at the
day assigned, and were serued with fine
poysoned messes, whereby as many as
tasted of those dishes dyed incontinent.

When

When the Emperour heard this, he was greatly moued, & assembled his counsell, to inquire what was best to be done for this treason and for their death. Then said the Emperours sonne: My Lord, I am your sonne, and you are my Father, and therefore I shall giue you good counsell and profitable to all men: Not farre hence is a little nation, wherein dwelleth a faire Maiden, & a gracious in the sight of every man which hath an Orchard wherein is a Well, the water whereof is of such vertue, that if it be cast vpon a dead man, straightway he shall liue againe and recouer his life. Therefore my Lord I shall descend vnto that Nation, and seeke that water, whereby they that were slaine at the Banquet, may be restored againe to life. And when the Emperour heard this, he greatly reioyced and said thus: Sonne thy counsell is good.

And straightway the Emperours Son went into the said Nation, and fell in conceit with the Maiden, in so much that he entered into the garden and assaied to fill the water of the well. And when he had so done, he made fiue déepe trenches in the ground, in the which the water ranne till

it

it came where the dead men lay buryed, thereupon when the water touched them, they arose from death to life. Then the Emperours Sonne with great ioy led them vnto his father. And when the Emperour saw this, hée was right ioyfull, wherefore hée crowned his Sonne with a Lawrell crowne, in token of victory, and so ended his life in rest and peace.

## The Morrall.

Deare friends, this Emperour betokeneth the Father of heauen. The poore man that was promoted, betokeneth Lucifer, who was exalted of nought, and enthroned in the Empire of heauen with great ioy and clearnesse, that through his pride he thought he might be like vnto Almightie God. And not onely like him, but more then Almightie God: wherefore the Father of heauen exiled him, and all them that consented to him, to hell: and in his place man was exalted to great ioy and honour. The Diuell séeing this, it much grieued him, that man should come to such glory and honour, and bad Adam and Eue to a Banquet, when they eate of the Apple, against Gods Commandement,

and

and counſelled them thus, ſaying: In what houre ye eate of the Apple, ye ſhall be like Gods, knowing good and euill. And at this curſed banquet they were ſerued with fiue meſſes that were poyſoned, that is, their fiue wits were accloyed in eating of the Apple, whereof man was infected & dyed. This hearing the Emperours ſon Chriſt Ieſus, moued with mercy, came downe from heauen into this worlde, & acquainted him ſo well with the bleſſed Virgin Mary, that he found in her the well of man-hood, and conioyned it to the God-head, according to the Scripture: I am the well of life, who drinketh of it ſhall not thirſt. After that he ſuffered to be made fiue trenches in the ground, that is, fiue wounds in his body, out of the which ran both blood and water, whereby all mankinde was raiſed from death to life, and led them vp into the Pallace of heauen. Vnto the which bring vs our bleſſed Sauiour Ieſus Chriſt. Amen.

## The Argument.

The Father of heauen extendeth his goodneſſe diuers wayes towards fraile man, yet

And his two sonnes betoken the nature of Angels, and the nature of man. For man was married to a common woman or harlot when he eat of the Apple against the Commandement of God, wherefore he was exiled by the father of heauen, and put from the ioyes of Paradise. The son of the common woman betokeneth mankinde. This Knights sonne, that is Adam, liued in great miserie, for after his sinne he was put from ioy into this wretched valley of teares and weeping, according to the Scripture, In sudore, &c. In the sweat of thy browes thou shalt eate thy bread. But after by the passion of Christ he was reconciled. But the other sonne that betokeneth the Diuell was euer vnkinde, and grudged daily against our reconciling, saying, that by reason of our sinne wee ought not to come vnto the heritage of Heauen. Vnto the which bring vs our Lord Jesus Christ. Amen.

## The Argument.

We ought in euery vocation and calling to behaue our selues iustly, and to vse the poore man with equitie: wee must not

iniurie the rich men. The mighty men are to be honoured, and not defrauded of their dignitie and eſtate, being men of ſincere life: they that doe contrary to the meaning of dutifull behoofe herein, are worthy of euerlaſting death.

## The 38. Hiſtorie.

SOmtime there dwelt in Rome a mighty Emperour named Donatus, which did make three Images: of the which, one held out his hand ſtraight vnto the people, and had on his finger a ring of gold. The ſecond Image had a beard of gold. And the third had a Mantle of Purple. Commanding vpon paine of death, that no man ſhould take away off theſe Images the ring, the beard, nor the mantle.

It befell afterward vpon a time, that one Dioniſe a tyrant, came into the Temple and toke away the ring from the firſt Image, the beard from the ſecond, and the mantle from the third. And when hee had thus done, he was forthwith accuſed vnto the Emperour, and brought before him, and ſtrictly examined of that treſpaſſe, why he diſpoiled the Images againſt the Emperours commandement.

Then

Then answered Dionise, and said as followeth: My reuerend Lord, it is lawful to answere for my selfe: When I entred into the temple, the first Image held forth his hand straight to mée, as who would say, I giue thée this ring, and therefore I toke the ring as the gift of the Image, being loath to refuse so gentle an offer. And when I saw the second Image hauing a beard, I thought thus within my selfe: I knew sometime the father of the Image, which had no beard, and now his Sonne hath a beard, which is against reason, the sonne to haue a beard and the father none: and therefore I toke from him his beard, that he should be like his father. After that when I saw the third hauing a mantle of gold, I thought that the mantle of gold was not behouable for him in winter: for gold is naturally cold, which might be cause of his death, and therefore I toke it from him because it was to cold in winter, and to hot in summer.

When Dionise had excused him by these reasons, the Emperour answered and said: Thou hast answered wickedly for thy selfe. What should cause thée rather then any other man to dispoyle these Images,

forasmuch as I commanded that no man should take any thing away from them, therefore thine owne mouth hath condemned thée. Anone the Emperour called to him one of his Squires, and charged him to smite off his head, and incontinently he toke him, and did vnto him as the Emperour had commanded, and so hée dyed a shamefull death.

## The Morrall.

Deare Friends, this Emperour betokeneth Almighty God, the Father of heauen. The thrée Images betokeneth the powre men, the rich men, & the mighty men of this world. The tyrant Dionise betokeneth all officers in euery estate lewdly behauing themselues, which take away from powre men the ring off their fingers, & say thus, I may take that is giuen me. But when the powre man hath ought to doe, he must néeds put forth his hand to giue whether he will or no, if he would spéed. They take away the beard from the rich man, and say thus: This man is richer then his father was, therefore take we his liuelode from him, and make him like his forefather. They take also the mantle of Gold

from

from the mighty men, when they finde man of honour and good liuing, will here correct such open misdoers, then say they this man is too cold, for he inclineth nothing to our opinions, and also he is so hot in power and working against vs, therefore goe we and take from him the mantle of might, and so they accuse him, and put him out of his office. But certainely, all such men stand in perill of euerlasting death. From the which saue vs hée that shed his precious blood for vs. Amen.

## The Argument.

Man ought to nourish Christ in his heart by faith and fruits of good life. The reward of such as haue care vnto the commandements and institutions of God. We must watch least we fall into temptation: these things considered, we shall then by Gods gracious good prouidence attaine vnto the reward of his heauenly and euerlasting blisse.

## The 39. Historie.

THere dwelt sometime in Rome a mighty Emperour named Emilius,

forasmuch had a faire yong Lady to his Wife, whom he had begotten a faire ſonne. Then the States of the Empire heard this, they came vnto the Emperour, and beſought him to haue the kéeping of his ſonne. Immediately the Emperour ſent a Herald throughout the citie, proclaiming that in whoſe houſe were firſt found fire & water, the good man of that houſe ſhould haue his ſonne in kéeping and to nourich. And then the Emperour made a Proclamation, that whoſoeuer had his ſonne to kéepe, ſhould nourich him cleanly, & féede him with wholſome meates and drinkes. And when the Childe came to age, then ſhould the kéeper be promoted to great honour, wherefore many men made ready fire and water in hope to haue the childe: But in the night when euery man was a ſléepe, there came a tyrant named Sulapius, that quenched the fire and threw out the water. Neuertheleſſe among al other there was a man named Ionathas, that laboured ſo diligently that he kept both day & night fire and water.

In a morning earely the Herauld at the Emperours commandement, went through the Citie, and ſought in euery houſe

house for fire & water, but hee could finde none till he came to Ionathas house, where as he found both fire and water ready, wherefore hee was brought before the Emperour, who deliuered him his sonne according to the Proclamation.

When Ionathas had the Emperours Sonne, he led him home vnto his house. And sone after he sent for Masons & Carpenters, and did make a strong chamber of lime and stone. And when the chamber was finished, he sent for painters to paint on the wall in the Chamber ten Images with this posey painted aboue their heads, Who so defileth these Images shall dye a cruell death. And then he caused a payre of gallowes to be drawne on the wall, and figured a man hanging thereupon with this posey painted aboue his head: So shall he be serued that nourisheth the Emperors Sonne amisse. Also he caused a chaire of gold to be made, and himselfe sitting therein, crowned with a crowne of gold, with this superscription aboue the head: Who so nourisheth the Emperours son cleanly, thus shall he be honoured.

When this was done, oftentimes as he was asleepe, he was greatly tempted to

defile

defile these ten excellent Images, but anon hée read the superscription aboue their heads, and then all the temptation ceased. And when the Emperours sonne was euilly kept, then went hée to the gallowes and read that posey which was written aboue his owne head, and for dread thereof kept the childe better, and was diligent to giue attendance on him.

And when he beheld the chaire and himselfe sitting therin crowned with a crowne of gold, hée was right ioyfull, thinking to haue good reward for kéeping of the Emperours son. When the Emperour heard of this diligent demeanour about his son, he sent for him and thanking him for his well kéeping and nourishing of him, he after promoted him to great honour and dignitie.

## The Morrall.

This Emperour betokeneth the father of heauen. The Empresse betokeneth the blessed Virgin Mary. The Emperours sonne betokeneth our Lord Iesus Christ. The Herauld that was sent throughout the Citie betokeneth Saint Iohn Baptist, who was sent before our Lord to prepare

the

the way to him, according to the holy scripture: Ecce, mitto Angelum, &c. Loe, I send mine Angell before me, &c. The States that desired the Emperours son to nourish, betoken the Patriarkes & Prophets, which desired greatly to nourish our Lord Jesus Christ, and also to see him, but they might not see him nor nourish him, for fire and water which should have beene cause of their sight, was not with them perfectly.

The fire betokeneth the holy Ghost which had not yet appeared in them, for they were not washed with the water of Baptisme. Also yee may understand by the fire perfect Charitie, and by the water true Contrition, which two now a dayes faile in many men, and therefore they may not have the little Childe Jesus in their hearts.

Jonathas that watched so diligently betokeneth every good Christian man, which studyeth ever to watch in well doing, yelding to God for sinnes, the fire of charitable repentance, and the water of contrition. But oftentimes the Tyrant which betokeneth the Divell, putteth out the fire of charitie from out of mens harts,

and

and caſteth out the water of Contrition, ſo that they may not nourish the little childe Jeſus. Therefore let vs watch as Ionathas did, that we enter not into temptation. And call we vnto vs Maſons, that is, diſcreet Preachers, which can make in our hearts a chamber of ſtone, that is, a ſure Faith and Hope. Then call we to vs painters, that is, Miniſters of Gods word, which can paint in our harts ten Images, that is, the ten Commandements, which if thou kæpe and obſerue daily, without doubt thou ſhalt be honoured in heauen.

And if thou kæpe well the Emperours Sonne, thou ſhalt ſit in a chayre of gold, crowned with a crowne of Gold. And if that thou nourish him not well, without doubt thou ſhalt be in danger of torment in Hell. From the which preſerue vs our bleſſed Sauiour Jeſus. Amen.

## The Argument.

The Soule of man eſpouſed vnto Chriſt, the fleſh procureth the ſame to ſin. The Chriſtian Soule by faith withſtandeth temptation. The Redemption of mankinde from ſin and death. The deceits of

of vnthankfull hearts. The spirit healeth the defects of the flesh. After a pure repentance followeth perpetuall ioy and felicitie both of soule and body.

## The 40. Historie.

IN Rome dwelt somtime a mighty Emperour named Menalay, which had wedded the Kings daughter of Hungary, a faire Lady & a gracious in all her workes, and specially she was mercifull. On a time as the Emperour lay in his bed, he bethought him that hée would goe visit the holy land. And on the morrow he called to him the Empresse his wife, and his owne only brother, & thus he said: Deare Lady, I may not, nor I will not hide from you the priuities of my hart, I purpose to visit the holy Land, wherefore I ordaine thée principally to be Lady & Gouernesse ouer all my Empire, and all my people. And vnder thée I ordaine here my brother to be thy Steward, for to prouide all things that may be profitable to my Empire and to my people.

Then said the Empresse: Sith it will no otherwise be, but that néedes you will goe to visit the Citie Ierusalem, I shall be

in

in your absence as true as any turtle that hath lost her make, for as I beléeue, yée shall not escape thence with your life.

The Emperour anone comforted her with faire words, and kissed her, and after that toke his leaue of her and of all other, and went toward the Citie of Ierusalem.

And anone after the Emperour was gone, his brother became so proud, that he oppressed poore men, and robbed rich men, and hée did worse then this, for daily hée stirred the Empresse to commit sinne with him. But euer she answered againe, as an holy and deuout woman and said: I will quoth she neuer consent to you nor to any other as long as my Lord liueth. Neuertheless this Knight would not leaue with this answere, but euer when he found her alone, hée made his complaint to her and stirred her by all the wayes that he could to sinne with him.

When this Lady saw that he would not cease for any answere, nor would not amend himselfe, when shée saw her time she called to her three or foure of the worthiest men of the Empire, and said to them thus: It is not vnknowne to you that my Lord the Emperour ordained me princi-

pall

pall gouernour of this Empire, and also he ordained his brother to be steward vnder me, and that he should doe nothing without my counsell, but he doth all the contrary: for he oppresseth greatly poore rob[illegible] rogs likewise robbeth the rich men, a great [illegible] would doe more then this, if he euer haue his intent, wherefore I command you in my Lords name, that you binde him fast and cast him into prison.

Then said they, soothly he hath done many euill déedes since our Lord the Emperour went, therefore we be ready to obey your commandement, but in this matter you must answere for vs to our Lord the Emperour. Then said shée: dread yée not, if my Lord knew what hée hath done as well as I, he would put him to the foulest death that could be thought. Immediately these men laid hand on him, & bound him fast with iron chaines, and put him in prison, whereas he lay long time after, till at the last it fortuned there came tidings that the Emperour was comming home, and had obtained great renowne and victory. When his brother heard of his comming, he said: Would to God my brother might not finde mée in prison: for then would

hée

hée enquire the cauſe of my impriſonment of the Empreſſe, and ſhée will tell him all the truth, and how I procured her to commit ſinne, and ſo for her I ſhall haue no fauour of my Brother, but loſe my life: this know I well, therefore it ſhall [illegible]her, Then ſent hée a meſſenger vnto Ieruſalem. preſſe, praying her that ſhe would vouchſafe to come to the Priſon dore, that he might ſpeake a word or two with her.

The Empreſſe came to him, and enquired of him what hée would haue. Hée anſwered and ſaid: O Lady haue mercy vpon me, for if the Emperour my brother finde me in priſon then ſhall I dye without any remedie.

Then ſaid the Empreſſe: If I might know that thou wouldeſt be a good man and leaue thy folly, thou ſhouldeſt finde grace. Then did he promiſe her aſſuredly to be true, and to amend all his treſpaſſe. When he had thus promiſed, the Empreſſe deliuered him anone, and made him to be bathed and ſhauen, and apparelled him worthily according to his eſtate: and then ſhe ſaid vnto him thus. Now good brother take thy ſtéed and come with mée, that we may méet my Lord. He anſwered

and

and said: Lady, I am ready to fulfill your will and Commandement in all things. And then the Empresse toke him with her, and many other Knights, & so rode forth to mete with the Emperour: and as they rode together by the way they saw where a great Hart ran before them, wherefore euery man with such hounds as they had, chased him on horsebacke, so that with the Empresse was left no creature saue onely the Emperours brother, who seeing that no man was there but they two, thus he said vnto the Empresse: Loe Lady, here is beside a priuie forrest, and long it is agoe that I spake to thee of loue, come now and consent vnto me that I may lye with thee.

Then said the Empresse: A fole, what may this be? Yesterday I deliuered thee out of prison vpon thy promise, in hope of amendment, and now thou art returned to thy folly againe, wherefore I say now to thee as I haue said before, there shall no man doe such thing with me saue onely my Lord the Emperour, which ought of very dutie so for to doe. Then said he: if thou wilt not consent to me, I shall hang thee here vpon a tree in this forrest, where

no man ſhall finde thée, and ſo ſhalt thou die an euill death. The Empreſſe anſwered méekely and ſaid: Though thou ſmite off my head, or put me to death with all manner of torment, thou ſhalt neuer haue my conſent to ſuch a ſinne.

When he heard this, he vnclothed her all ſaue her ſmocke, and hanged her vp by the hayre vpon a trée, and tyed her Stéed before her, & ſo rode forth to his fellowes, and told them that a great hoaſt of men met him, and toke the Empreſſe away from him. And when he had told them this, they made all great ſorrow.

It befell on the third day after, there came an Earle to hunt in that forreſt, and as he rode beating the buſhes, he vnkennelled a Fore, whom his hounds followed faſt till they came neare the trée where the Empreſſe hanged. And when the dogs felt the ſauour of her, they left the Fore and ranne toward the trée as faſt as they could.

The Earle ſéeing this, wondred greatly, and ſpurring his horſe, followed them till he came whereas the Empreſſe hanged. When the Earle ſaw her thus hanging, he maruelled greatly, for as much as ſhée

was

was right faire and gracious to behold, wherefore he said vnto her in this manner wise: O woman who art thou? and of what countrey? and wherefore hangest thou here in this manner?

The Empresse that was not yet fully dead, but at point ready to dye, answered and said: I am quoth she, a strange woman, and am come out of a farre country, but how I came hither God knoweth. Then answered the Earle & said: Whose horse is this that standeth by thée bound to this trée. Then answered the Lady and said that it was hers. When the Earle heard this, he knew well that she was a Gentlewoman, and come of noble linage, wherefore he was the rather moued with pittie, and said vnto her: O faire Lady, thou séemest of gentle blood, and therefore I purpose to deliuer thée from this mischiefe, if thou wilt promise to goe with me and nourish my faire yong daughter and teach her at home in my Castle, for I haue no childe but onely her, and if thou kéepe her well thou shalt haue a good reward for thy labour. Then said she: as far forth as I can or may, I shall fulfill thine intent. And when she had thus promised him he toke

her downe off the trée, and led her home to his caſtle, and gaue her the kéeping of his Daughter that he loued ſo much, and ſhé was cheriſhed ſo well that ſhé lay euery night in the Earles chamber, & his daughter with her: and in the chamber euery night there burned a lampe, which hanged betwéene the Empreſſe bed & the Earles bed. This lady behaued her ſelfe ſo gently, that ſhé was beloued of euery creature. There was at that time in the Earles houſe a Steward which much loued this Empreſſe, and often ſpake to her of his loue. But ſhe anſwered him againe & ſaid: Know yée deare friend for a certaintie, that I haue made a ſolemne vow to God, that I will neuer loue any man in ſuch manner wiſe, but onely him whom I am greatly bounden to loue by Gods Commandement.

Then ſaid the Steward: Thou will not then conſent vnto me. My Lord, quoth ſhe, what néede you any more to aſke ſuch things? The vow that I haue made, I will truely kéepe and hold by the grace of God.

And when the Steward heard this, he went his way in great wrath and anger, thinking

thinking within himselfe, if I may I shall be reuenged on thée.

It befell vpon a night within short time after, that the Earles chamber doze was forgotten & left vnshut, which the Steward had anon perceiued: And when they were all asléepe, he went and spyed by the light of the Lampe, where the Empresse and the young maiden lay together, and with that he drew out his knife, & cut the throat of the Earles daughter, and put the bloudy knife into the Empresses hand, she being asléepe and nothing knowing thereof, to the intent that when the Earle awaked he should sée the knife in her hand, and that he should thinke that shée had cut his daughters throate, and so she should be put to a shamefull death for this mischieuous déede. And when this Damsell was thus slaine, & the bloudy knife in the Empresse hand, the Countesse awaked out of her sléepe, & saw by the light of the Lampe the bloudy knife in the Empresse hand, wherefore she was almost out of her wits, and said to the Earle: O my Lord, behold in yonder Ladies hand a wonderfull thing.

Anone the Earle awaked and loked

towards the Empresses bed, and saw the blondy knife, as the Countesse had said: wherefore he was greatly moued, & cryed to her and said: Awake woman out of thy sléepe, what thing is this that I sée in thy hand? Then the Empresse through his cry awaked out of his sléepe, and in her waking the knife fell out of her hand, and with that she looked by her, and found the Earles daughter dead by her side, and all the bed besprinkled with blond, wherefore with an high voyce she cryed, and said: alas, alas, and woe is me, my Lords daughter is slaine.

Then cryed the Countesse vnto the Earle with a pitious voice, & said: O my Lord, let this diuellish woman be put to the foulest death that can be thought, which thus hath slaine our onely Childe.

Then when the Countesse had said thus to the Earle, shée said to the Empresse in this wise. The high God knoweth that thou mischieuous woman hast slaine my daughter with thine owne hands for I saw the blody knife in thy hand, and therefore thou shalt die a foule death. Then said the Earle in this wise: O thou woman, were it not I dread God greatly,

greatly, I should cleave thy body with my sword in two parts, for I delivered thée from hanging, and now thou hast slaine my daughter, neuertheleſſe for me thou shalt haue no harme, therefore goe thy way out of this Citie without any delay, for if I finde thée heere after this day, thou shalt die a moſt cruell death.

Then arose this wofull Empreſſe and did on her clothes, and after leapt on her Palfray, and rode toward the East alone without any safe conduct. And as shée rode thus mourning by the way, she espied on the left side of the way, a paire of Gallowes, and seauen officers leading a man to the Gallowes to be hanged, wherefore shée was moued with great pittie, and smote her horse with her sticke, and rode to them, praying them that she might redéeme that misdoer, if hée might be saued from death by any meanes.

Then said they, Lady it pleaseth vs wel that you redéeme him. Anone the Empreſſe accorded with them, and payed his ransome, and then he was deliuered.

Then said she to him. Now my good friend, be true vnto me till thou die, sith I haue deliuered thée from death.

On my ſoule, quoth he, I promiſe you euer to be true. And when he had thus ſaid, he followed the Lady ſtill, till they came nigh a Citie, and then ſaid the Empreſſe to him: God friend, quoth ſhe, goe forth thy way afore me into the Citie, and ſee thou take vp for vs an honeſt lodging, for there I purpoſe to reſt a while. Her man went forth as ſhe commanded, and take vp for her a good lodging and an honeſt, where ſhe abode a long time. When the men of the Citie perceiued her beauty, they wondred greatly, wherefore many of them craued of her vnlawfull loue, but all was in vaine, for they might not ſpeede in any wiſe. It fortuned after vpon a day, that there came a ſhip full of marchandiſe and arriued in the hauen of that Citie. When the Lady heard this, ſhe ſaid vnto her ſeruant: Goe to the ſhip and ſee if there be any cloath for mine vſe. Her ſeruant went forth to the ſhip, whereas he found many very fine cloaths: wherefore he prayed the maſter of the ſhip that he would come into the Citie and ſpeake with his Lady. The maſter granted him, and ſo the ſeruant came home to his Lady before and warned her of the comming of the

Maſter

Master of the ship. Soone after the Master of the ship came & saluted the Lady courteously, the Lady receiued him according to his degrée, praying him that she might haue for her money such cloath as might be profitable for her wearing. Then he granted that shée should haue any that liked her, and soone they were agréed, wherefore the seruant went immediately againe with the Master of the ship for the cloath. And when they were both within on shipboord, the Master said to the Ladies Seruant: My deare friend, to thée I would open my counsell, if I might trust to thée, and if thou helpe me, thou shalt haue of me a great reward.

Then answered he and said: I shall (quoth he) be sworne vnto thée to kéepe thy counsell, and fulfil thy intent as farre forth as I can.

Then said the Master of the ship, I loue thy Lady more then I can tell thée, for her beauty & feature is so excellent, that I would giue for the loue of her all the gold that I haue: and if I may obtaine the loue of her through thy helpe, I shall giue thée whatsoeuer thou wilt desire of mée.

Then said the Ladies seruant: tell me by

by what meanes I may best helpe thée. Then said the master of the Ship, Goe home to thy Lady againe, and tell her that I will not deliuer to thée the cloath, except she come her selfe, and doe thou but bring her to my Ship, and if the winde be good and fit, then I purpose to leade her away. Thy counsell is good quoth the Ladies seruant, therefore giue me some reward, and I shall fulfill thy desire.

Now when hée had receiued his reward, he went againe to his Lady, and told her, that by no meanes the master of the Ship would deliuer him the cloath except she came her selfe. The Lady beléeued her seruant, and went to the Ship. Now when shée was within the Ship, board her seruant abode without.

When the master saw that shée was within the ship, and the winde was good, he drew vp the saile and sailed forth.

When the Lady perceiued this, thus she said to the Master: O Master (quoth shée) what treason is this that thou hast done to me? The Master answered and said: Madame, certainely it is so that I must néedes lye with thée, and afterward espouse thée. O good sir, quoth she, I haue

made

made a vow that I shall never commit such sinne but with him vnto whom I am bound by right and by the Law. Sothly quoth he, if yée will not graunt mée with your good will, I will cast you out into the midst of the sea, and there shall ye die an euill death. If it be so, quoth shée, that I must néedes consent or else die, first I pray thée to prepare a priuie place in the end of the Ship, whereas I may fulfill thine intent or I die, and also I pray thée that I may say my prayers vnto the Father of heauen, that he may haue mercy on me.

The Master beléeued her, wherefore he let ordaine her a Cabbin in the end of the Ship, wherein she knéeled downe on both her knées and made her praiers, saying on this wise: O thou my Lord God, thou hast kept me from my youth in cleanes, kéepe me now that I be not deflowred, so that I may serue thée euer with a cleane heart and minde, and let not this wicked man preuaile with mée, nor any other the like wickednesse come nye mée. When shee had ended her praiers, there arose suddenly a great tempest in the Sea, so that the Ship all to brast, & all that were

therein

therein periſhed ſaue the Lady, and ſhé caught a Table and ſaued her ſelfe, and the Maſter caught a bord of the ſhip, and ſaued himſelfe likewiſe: neuertheleſſe ſhé knew not of him, nor he of her, for they were driuen to diuers coaſts. This Lady landed in her owne Empire near to a rich Citie, wherein ſhe was honourably receiued, and ſhé liued ſo holy a life, that God gaue her grace and power to heale ſicke folke of all manner of diſeaſes, wherefore there came much people to her, both crooked, blinde & lame, and euery man through the grace of God and her good endeauour, was healed: wherefore her name was knowne through diuers regions. Neuertheleſſe ſhée was not knowne as the Empreſſe. At the ſame time the Emperours brother (that had hanged her before by the hayre) was ſmitten with a foule Leproſie. The Knight that ſlew the Earles daughter, and put the bloudy knife in her hand, was blinde, deafe, and had the palſie. The théefe that betraied her vnto the Maſter of the ſhip, was lame & full of the crampe. And the Maſter of the ſhip diſtraught out of his wits.

When the Emperour heard that ſo holy

a woman was in that Citie, hée called his brother, and said to him thus: Goe wée, deare brother, vnto this holy woman that is dwelling in this Citie, that shée may heale thée of thy Leprosie. Would to God, O noble brother (quoth he) that I were healed. Anone the Emperour with his brother went toward the Citie. Then when the Citizens heard of his comming they receiued him honourably with procession and all prouision fitting his estate. And then the Emperour enquired of the Citizens if any such holy woman were among them that could heale sicke folke of their disease. The Citizens answered and said, that such an one there was. Now at the same time was come to the same Citie the Knight which slew the Earles daughter, and the théefe which she saued from the gallowes, and the Master of the ship to be healed of their diseases.

Then was the Empresse called forth before the Emperour, but she muffled her face as well as shée could, that the Emperour her husband should not know her, and when she had so done, she saluted him with great reuerence as it appertained to his state, and he againe in like manner,

saying

saying thus, O good Lady, if thou list of thy kindnesse to heale my brother of his Leprosie, aske of me what thou wilt, and I shall grant it thée, for thy reward.

When the Empresse heard this, shée looked about her and saw there the Emperours brother a foule leper: shée saw there also the Knight that slew the Earls daughter, blind and deafe, the théefe that she saued from the gallowes lame, and also the master of the ship distraught out of his wits, and all were come to her for to be healed of their maladies, and knew her not, but though they knew her not, she knew them well. Then said she vnto the Emperour thus: My renerend Lord, though ye would give me all your Empire I cannot heale your brother nor none of these other, except they acknowledge openly what great euill they have done.

When the Emperour heard this, he turned him towards his brother, and said vnto him: Brother, acknowledge openly thy sinne before all these men, that thou mayest be healed of thy sickenesse. Then anon he began to tell how he had led his life, but he tolde not how he had hanged the Empresse in the Forrest by the hayre of

of the head, most dispightfully.

When hée had acknowledged all that him list, the Empresse replied and said: Sothly my Lord, I would gladly lay vnto him my medicine, but I wot right well it is in vaine, for he hath not made a full confession.

The Emperor hearing this, he turned toward his brother and said in this wise: What euil sorrow or other vnhappy wretchednes is in thée, séest thou not how that thou art a foule Leper? therfore knowledge thy sinne truly, that thou maiest be whole, or else auoid my companie for euermore.

Ah my Lord, quoth he, I may not tell my life openly, except I be first sure of thy grace. What hast thou trespassed against me, quoth the Emperour? Then answered his brother and said. Mine offence against thée is grieuous, and therfore I aske thée heartily forgiuenes. The Emperour thought not on the Empresse, for as much as he supposed she had bene dead many yéres before, therefore he commanded his brother to tell forth wherein he had offended him, and he should be forgiuen.

When the Emperor had thus forgiuen his brother, he began to tell openly how he

he had deſired the Empreſſe to commit adultery with him, and becauſe ſhe denyed, he had hanged her by the hayre in the forreſt on ſuch a day.

When the Emperour heard this, hée was almoſt beſide himſelfe, and in his rage he ſaid thus: O thou wretched creature, the vengeance of God is fallen vpon thée, and were it not that I haue pardoned thée, thou ſhouldeſt die the moſt ſhameful death that could be thought.

Then ſaid the Knight that ſlew the Earles Daughter: I wot not, quoth hée, what Lady you meane, but I wot that my Lord found on a time ſuch a Lady hanging by the hayre in the Forreſt, and brought her home to his Caſtle, and hée toke her his daughter to kéepe, and I prouoked her as much as I could to ſin with me, but ſhe would in no wiſe conſent to me, wherefore I ſlew the Earles daughter that lay with her, and when I had ſo done, I put the bloody knife in the Ladies hand, that the Earle ſhould think ſhe had ſlaine his daughter with her owne hands, and then was ſhe exiled thence, but whére ſhe became I wot not.

Then ſaid the Théefe: I wot not of what

what Lady yée meane, but well I wot that seauen officers were leading me to the Gallowes, and such a Lady came riding by and bought me of them, and then went I with her, and afterward I betrayed her vnto a Master of a Ship.

Such a Lady (quoth the Master of the Ship) receiued I, and when we were in the middest of the Sea, I would haue laine with her, but she knéeled downe to her praiers, and anone there arose such a tempest that the Ship all to brast, and all therein were drowned saue she and I, but afterward what befell of her I wot not.

Then cryed the Empresse with a loud voyce, and said. Sothly déere friends yée doe now truely confesse and declare the trueth, wherefore I will now apply my medicine, and anone they receiued their healths.

When this Lady the Empresse, had thus done, shée vncouered her face to the Emperour, and he forthwith knew her, and ranne to her and imbraced her in his armes, and killed her oftentimes, and for ioy hée wept bitterly, saying: Blessed be God, now I haue found that I desired. And when he had thus said, hée lead her

home to his Pallace with great ioy, and after when it pleased Almightie God, they ended both their liues in peace and quiet.

## The Morrall.

Deere friends, this Emperour betokeneth our Lord Iesu Christ. The Empresse betokeneth a holy Soule. This Emperours brother betokeneth the flesh, to whom our Lord hath giuen charge of the Empire, but most principally to the soule. Nevertheless, the wretched flesh oft prouoketh the soule to sinne, But the soule that loueth God aboue all things withstandeth that temptation, calleth to her, her ghostly power, that is, reason, will, vnderstanding and conscience, and maketh them to imprison the flesh that is disobedient to the soule, in the prison of true repentance, vnto the time he obey to reason in all things.

And thus in hope of mercy he sinneth againe: to whom holy Writers saith: Maledictus homo qui peccat in spe. Cursed be that man that sinneth in hope. And at the last the soule inclineth to the flesh, and

and letteth him out of the prison of repentance, and washeth him from the filth of sinne, and arayeth him with good vertues, and maketh him leape on the Palfray of charitable humilitie, and so rideth forth to méete our Lord with the sacrifice of thankesgiuing. But alas, full oft the sinner trespasseth against holy Scripture, wherefore the heart, that is, the lust of flesh ariseth before him, and after runneth great Hounds, that is, euill thoughts, and so long they chase, till the body and the soule be left alone, and then the flesh stirreth that pure soule, being the spouse of almighty God. But the pure and vndefiled soule that is so welbeloued with God, will not forsake our Lord, and consent to sinne: wherefore the wretched flesh full oft dispoileth her of all her clothing, that is, of all her vertues, and hangeth her vp by the haire on an Oake, that is, on lusts and delights, and there she hangeth till the good Earle commeth, that is, a discréet Preacher in the forrest of this world, to preach and teach the word of God, then he taketh her downe, and leadeth her forth to the Church, to nourish his daughter, that is, to nourish consci-

ence with fruitfull Faith. The Earle had in his Chamber a Lampe: right so every discréet Preacher should have before him the Lampe of holy Scripture, whereby he may sée both the grievance and profit of the Soule in teaching of vertues, and putting away of vice. The Steward that stirreth her to sinne, is nought else but pride of life, which is Steward of this world, by whom many men be deceiued. But when the Soule that is so well beloued with Christ, will not consent unto the sinne of pride, then taketh this euill Steward the knife of Couetise, wherewith he slaieth the Earles daughter, that is, Conscience: according to Scripture, saying: Gold and siluer hath blinded the eyes of Iudges, and hath ouerthrowne wise men, so that equitie and righteousnes might not enter, but stood a farre, and turned their backes. This Lady also redéemed a man from death, that is, from everlasting death, which hée had deserued by deadly sinne. Therefore doe wée as did this Lady, smite we our horse, that is, our flesh with the spurres of repentance, and so ride wée forth in all hast to saue our neighbour from the sinke of deadly sinne,

to

to helpe him both bodily and ghostly, as Salomon saith.

Woe be to that man lying in deadly sinne, that hath no man to lift him out thereof. Therefore awake thy neighbour and helpe him. For a brother that is holpen of another, is like a sure Citie, and if hee giue no more but a cup of cold water to him in the way of helpe, hee shall not loose his reward.

But many now a daies be very vnkinde, as was the theefe which deceiued this Lady after that shee had saued him from hanging. The Master of the Ship betokeneth the world, by whom many men be deceiued. But neuertheleſſe, as oft as a man taketh on him voluntarily the charge of charity, and obeyeth vnto the commaundement of God, and forsaketh the world, then breaketh he the Ship. For it is impossible to please God and man, and the world, all at one time.

When this Lady had escaped the tempest of the Sea, she went to a Citie: that is, the Soule, after the troubles of this world, went to the holy life, and then shee healed all manner of sicke folke, that is, euery man that is troubled in his soule,

that is, infected with diuers ſicknesſes thoſe this Lady healed through holy life.

But they could not be healed till they had firſt confeſſed their ſinnes vnto the Empreſſe, the Church of God, and then ſhe healeth them by repentance & amendment of life, yet all this while was the Empreſſe vnknowne to her huſband, that is, the Church wandreth in the wilderneſs of this wicked world, vntill God by miraculous meanes made her knowne vnto him, and ſo led her home by victory and triumph in the truth vnto the heauenly habitation of eternall reſt and glory, vnto the which almighty God bring vs all for his ſonnes ſake. Amen.

## The Argument.

Euery ſupreame Maieſtrate and other inferiour, is to be honoured and reuerenced. Euery true Chriſtian man ought to conſider his duety herein, and euery falſe Chriſtian peruerting the wayes of the Godly, the reward of ſuch is hid vp in hell. But the iuſt ſhall inherite the bleſſed life euerlaſting.

## The 41. Historie.

IN Rome sometime dwelt a mightie Emperour named Martin, which for intire affection kept with him his brothers sonne, whom men called Fulgentius. With this Martin dwelt also a Knight that was Steward of the Empire, and Uncle vnto the Emperour, which envied this Fulgentius, studying day and night how hee might bring the Emperour and this Youth at debate Wherefore the Steward on a day went to the Emperour and said: My Lord, quoth he, I that am your true servant, am bound in dutie to warne your highnesse, if I heare any thing that toucheth your honour, wherefore I have such things that I must nedes utter it in secret to your Maiestie betweene vs two. Then said the Emperour: God friend, say on what thee list.

My most deere Lord (quoth the Steward) Fulgentius your Cosin, and your nigh kinsman hath defamed you wonderfully and shamefully throughout all your Empire, saying that your breath stinketh, and that it is death to him to serue you of your cup. Then the Emperour was grie-

vnduly diſpleaſed, and almoſt beſide himſelfe for anger, and ſaid vnto him thus: I pray thée my good friend tell me the very truth if that my breath ſtinketh as hée ſaith. My Lord (quoth the Steward) yée may beléeue mee, I neuer perceiued a ſwéeter breath in my daies then yours is. Then ſaid the Emperour, I pray thée good friend tell me how I may bring this thing to good proofe.

The Steward anſwered and ſaid. My Lord (quoth hee) yée ſhall right well vnderſtand the truth, for to morrow next when hee ſerueth you of your Cup, yée ſhall ſée that he will turne away his face from you, becauſe of your breath, and this is the moſt certaine proofe that may be had of this thing. Verely quoth the Emperour, a truer proofe cannot be had of this thing. Therefore anone when the Steward heard this, he went ſtraight to Fulgentius, and tooke him a ſide, ſaying thus. Déere friend, thou art néere kinſman and alſo Nephew vnto my Lord the Emperour, therefore if thou wilt be thankfull vnto me, I will tell thée of the vice whereof my Lord the Emperour complaineth oft, and thinketh to put thée from

from him (except it be the ſoner amended) and that might be a great reproſe to thée. Then ſaid this Fulgentius. Ah good ſir, for his loue that dyed vpon the Croſſe, tell mee why my Lord is ſo ſore moued with mee, for I am ready to amend my fault in all that I can or may, and for to be ruled by your good diſcréet counſaile.

Thy breath quoth the Steward ſtinketh ſo ſore that his drinke doth him no good, ſo grieuous is vnto him the ſtinking breath of thy mouth. Then ſaid Fulgentius vnto the Steward. Truly, that perceiued I neuer till now, but what thinke you of my breath, I pray you to tell me the very truth. Truly (quoth the Steward) it ſtinketh greatly and foule. And this Fulgentius beléeued all that hee ſaid, and was right ſorrowfull in his minde, and prayed the Steward of his counſaile and helpe in this wofull caſe. Then ſayd the Steward vnto him, if that thou wilt doe by my counſell, I ſhall bring this matter to a good concluſion, therefore doe as I ſhall tell thée.

I counſaile thée for the beſt, and alſo warne thée, that when thou ſerueſt my Lord the Emperour of his Cup, that thou

thou turne thy face away from him, ſo that he may not feele thy ſtinking breath, vnto the time that thou haſt prouided thée of ſome remedy therefore.

Then was Fulgentius right glad, and ſware to him that hee would doe by his counſaile.

Not long after it befell that this yong man Fulgentius ſerued his Lord as hée was wont to doe, and therewith ſuddainly hée turned his face from his Lord the Emperour, as the Steward had taught him.

And when the Emperour perceiued the auoiding of his head, hee ſmote this young Fulgentius on the breaſt with his foote, and ſaid to him thus. O thou lewd Harlot, now I ſée well it is true that I haue heard of thée, and therefore goe thou anone out of ſight, that I may ſée thée no more in this place. And with that this young Fulgentius wept full ſore and auoided the place, and went out of his ſight.

And when this was done, the Emperour called vnto him his Steward, and ſaid. How may I rid this Harlot from the world, that thus hath defamed mée?

My

My most dere Lord quoth the Steward, right well you shall have your intent.

For here beside, within these three miles ye have Brick-makers, which daily make great fires for to burne Bricke, and also they make Lime, therefore my Lord send to them this night, charge them upon paine of death, that whosoever commeth to them first in the morning, saying to them thus, My Lord commaundeth you to fulfill his will, that they take him and cast him into the Furnace with the Stones: and this night commaund you this Fulgentius, that he goe earely in the morning to your worke-men, and that he aske them whether they have fulfilled your will which they were commanded, or not, and then shall they according to your commandement, cast him into the fire, and thus shall he dye an euill death.

Surely quoth the Emperour, thy counsaile is good, therefore call to me that barlet Fulgentius. And when this yong man was come to the Emperours presence, he said to him thus: I charge thee upon paine of death, that thou rise earely in the morning, and goe to the burners of Lime and Brick, and that thou be with them earely

before

before the Sunne rise three miles from this house, and charge them in my behalfe that they fulfill my commaundement, or else they shall dye a most shamefull death.

Then spake this Fulgentius: My Lord if God send mee my life, I shall fulfill your will, were it that I should goe to the worlds end.

When Fulgentius had this charge, hee could not sleepe for thought, that hee must arise early for to fulfill his Lords commandement. The Emperour about midnight sent a messenger on horseback vnto his Brick-makers, commanding them vpon paine of death, that whosoeuer came to them first in the morning, saying vnto them the Emperours commaundement (which is before rehearsed) that they should take him and binde him and cast him into the fire, and burne him to the the bare bones.

The Brick-makers answered and said it should be done. And then the messenger returned home againe incontinent, and told the Emperour that his commandement should be diligently fulfilled.

Early in the morning following Fulgentius arose and prepared him towards his

his way, and as he went he heard a Bell ring to Service, wherefore hee went to that Church for to heare Service, and after the end of Service he fell a slæpe, and there hee slept a long while, so that the Priest nor none other might awake him.

The Steward desiring inwardly to heare of his death, as he did hope, about one of the clocke he went vnto the workemen and said vnto them thus. Sirs quoth hee, haue ye done the Emperours commandement or no?

The Brick-makers answered him againe, and said: May truly, we haue not yet done his commandement, but anone it shall be done, and with that they layd hands on him. Then cried the Steward with an high voice, and said. God sirs saue my life, for the Emperour commanded that Fulgentius should be put to death. Then said they, the messenger told vs not so, but hee bad vs that whosoeuer came first to vs in the morning, saying as ye before rehearsed, that wee shoul take him and cast him into the Furnace and burne him to ashes. And with that word they threw him into the fire.

And when he was burnt, Fulgentius came

came to them and said. God sirs haue you done my Lords commandement, yea sothly said they, and therefore goe yée againe to the Emperour and tell him so. Then said Fulgentius, for Christs loue tell me that commandement.

We had in commandement said they vpon paine of death, that whosoeuer came to vs first in the morning, and sayd like as thou hast sayd, that wee should take him and cast him into the furnace: But before thée, came the Steward, and therefore haue wée fulfilled on him the Emperours commaundement, and now is hee burnt to the bare bones.

And when Fulgentius heard this, hé thanked God that hee had so preserued him from death, therefore hee toke his leaue of the workemen and went againe to the Pallace.

When the Emperour perceiued him, he was almost distract of his wits for anger, and thus he said: Hast thou béene with the Brick makers and fulfilled my commandement? Sothly my gracious Lord, I haue béene there, but or I came there, your commaundement was fulfilled.

led. How may that be true, quoth the Emperour?

Forsoth said Fulgentius, the Steward came to them afore mee, and sayd that I should haue said, and when they heard that, they toke him and threw him into the Furnace, and if I had come any rather, so would they haue done to me, and therefore I thanke God that hath preserued me from death.

Then said the Emperour, tell mee the truth of such questions as I shall demand of thée. Then sayd Fulgentius vnto the Emperour. As I beléeue you neuer found in me any falshode, and therefore I greatly wonder why ye had ordained such a death for mee, for will ye know that I am your owne brothers sonne. Then said the Emperour to Fulgentius: It is no wonder, for that death I ordained to thee through counsaile of the Steward, because thou didst defame mee throughout all my Empire, saying, that my breath did stinke so grieuously that it was death to thee: and in token hereof thou turnedst away thy face when thou seruedst me of my Cup, and that I saw with mine eyes: and for this cause I ordained

dained for thée ſuch a death, and yet thou ſhalt dye except I heare a better excuſe.

Then anſwered Fulgentius and ſaid: Ah my moſt déere Lord, if it might pleaſe your Highneſſe for to heare mee, I ſhall ſhew you a ſubtill and a deceitfull imagination. Say on, quoth the Emperour.

The Steward (quoth Fulgentius) that now is dead, came to me and ſaid, that ye told vnto him that my breath did ſtinke, and thereupon hee counſailed mee that when I ſerued you of your Cup, I ſhould turne away my face: I take God to witneſſe, I lie not.

When the Emperour heard this, hée beléeued him and ſaid: O my Nephew, now I ſée through the right wiſe iudgement of God, the Steward is burnt, and his owne wickednеſſe and enuie is fallen on himſelfe, for hee ordained this malice againſt thée, and therefore thou art much bound to almightie God that hath preſerued thée from death.

## The Morrall.

Déere friends, this Emperour beloketh euery ſupreame Maieſtrate and other inferiours. And Fulgentius his Nephew beloke-

betokeneth euery true Christian man, which should duly and truly serue them with faithfull homage and dutifull loyaltie, like as Fulgencius serued the Emperour of his Cup, wherefore hee shall be greatly loued of God. This Steward betokeneth euery false Christian man as Cayne, which oftentimes turneth the heart of right wise men from God, saying, that his breath stinketh, that is, that the life of the Maiestrate is not acceptable to God or man, which is against this Scripture, saying thus: Nolite iudicare, &c.

That is, iudge not, and yee shall not be iudged. But oftentimes such malicious people accuseth righteous men, wherefore they shall be cast into the euerlasting fire of hell, where is waying, weeping, and misery without end. But the righteous shall ascend to euerlasting life, vnto the which bring vs our Lord Iesu Christ. Amen.

## The Argument.

Tyrants and vngodly persons walke without knowledge of the trueth, till they come to the Church of God: the wicked persecute the godly, but they are

And the second time, he heard a voyce, saying vnto him these words, Yeeld yeeld, yeeld. And with that he wakened againe, and wondred greatly, saying vnto himselfe. What may this signifie: First I heard a voyce that said, take, take, take, and nothing I receiued. And right now I heard another voice that said, yeeld, yeeld, yeeld: what should I yéeld:

And as hée lay thus thinking to himselfe, he fell a slæpe againe. And then he heard the third voyce, saying these words thrice, Flee, flee, flee: for this night is a childe borne, that after thy decease shall be Emperour. When the Emperor heard this, hee wakened and wondred greatly what it might be.

In the morning earely following, the Emperour arose, and called to him the Foster, and said. Dæere friend, I pray thée tell mée if any childe be borne hereabout this night to thy knowledge. My wife quoth the Foster, this night is deliuered of a Sonne. I pray thée, said the Emperour, shew mee thy Sonne. When the Emperour had sæne the childe, hee saw a marke in the childes visage, whereby hee might know him another time, and then

hée

he sayd to the Foster thus.

Dere friend knowest thou who I am? Nay soothly quoth the Foster, for I neuer saw you before this time, as farre as I can remember, neuertheless it seemeth that ye be a Gentleman.

Then answered the Emperour and said, I am, quoth he, the Emperour your Lord, whom ye haue lodged this night, wherefore right heartely I render to you thanks.

This hearing, the Foster fell downe vpon both his knées at his féete, and besought him of mercy, if that he had offended his Highnesse in any thing, he prayed him to forgiue it. Then answered the Emperour and said, be thou nothing afraid, for I thanke thée heartely for thy good chéere, and thy Sonne that was borne to night, I will haue for to nourish and bring vp in my Court, and to morrow I shall send for him.

O my gracious Lord, quoth the Foster, it is not fit that such a noble Emperour should nourish the childe of his subiect and seruant, neuertheless your will be fulfilled, and when your messengers come, I shall deliuer them my Sonne.

When this was said, the Emperour tooke his leaue, and rode home towards his Pallace. And when hee was come home, hee called vnto him such seruants as hee trusted best, and said to them thus. Goe ye, quoth hee, vnto my Foster, with whom I was lodged this night in the Forrest, and receiue of him his sonne, of which his wife was deliuered this night, and vpon paine of death, I command you that ye destroy him by the way, and cast his flesh to the dogges, but bring with you the heart to me. And except ye fulfill my commandement, ye shall dye the most foulest death that can be thought.

Anone his Seruants went to the Forrest and receiued the Fosters sonne, and brought him with them, and when they were come neere vnto the Pallace, one of them said: How shall wee doe, that wee may fulfill our Lords commandement in destroying of this childe?

Some answered and said, that the childe should be slaine, and some would haue saued his life, and while they were thus striuing among themselues: one of them, that was most mercifull, said vnto the rest: O my good louing friends, heare

my

my counsaile, I beseech you, and yée shall not repent you thereof.

If yée murther this innocent childe, wee shall greatly offend almighty God: and behold, héere by are young Pigges, kill wee one of them, and then may wee take with vs his heart, and present it vnto the Emperour, saying, that it is the heart of the young childe. Then said they, thy counsaile is good: but what shall we doe with the childe? God friends (quoth he) let vs wrap him in some clothes, and lay him in some hollow Trée, for peradventure God will helpe him, and saue his life.

When he had thus said, they did gladly after his counsaile in all things, and killed the Pigge, and went their way and caried home with them the Pigs heart to the Emperour, saying vnto him thus: Loe, gracious Lord, wee haue destroyed the childe as ye commanded vs, and with that they shewed him the Pigges heart. The Emperour supposing that it had béen the childes heart, toke it and cast it into the fire, dispitefully saying:

Loe, there is the heart of him which should haue béene Emperour after mée.

Loe what it is to beléeue in dreames and viſions, which be nought elſe but fantaſies and vaine things.

The ſecond day after that the childe was put into the hollow tréé, there came an Earle for to hunt in that Forreſt, and as his Hounds chaſed an Hart, they came to this hollow tréé where the childe lay, and when they felt the ſauour of the childe they would goe no further.

The Earle ſéeing this, meruailed greatly why his Hounds abode there, and ſmote his Horſe with his ſpurres, and rode a great pace till he came vnto them. And when he came vnto the tréé wherein the childe was laid, he looked in at a hole and ſaw there the childe lying, and then was he right glad, and tooke vp the childe in his armes full louingly, and bare it home vnto his Caſtle, ſaying vnto the Counteſſe his wife: Loe my déere wife, this day by fortune I haue found a very faire childe in an hollow tréé as I hunted in the Forreſt, whereof I am right glad. And becauſe that I neuer begat ſonne nor daughter on thée, nor thou neuer yet conceiued a childe, therefore I exhort thée that thou wilt faine thy ſelfe to trauaile with

childe,

childe, and say that thou hast borne this childe. The Countesse fulfilled right gladly the Earles will and desire, and said. My most deere Lord, your will in this thing shall be done.

Not long after this, newes went throughout all the country, that the Countesse was delivered of a faire Son, wherefore every man reioyced much.

The childe began to grow, and was right well beloved of every man, and especially of the Earle and of the Countesse. It befell after, when the childe was fifteene yeeres of age, the Emperour made a solemne feast unto all the Lords of his Empire, unto the which feast this Earle was called, and at the day assigned hee came, and brought his Sonne with him, which was at that time a faire young Squire, and he served at the bord before the Earle. The Emperour greatly beheld him, and spied the token in his forehead which he had seene before in the Fosters house, wherewith hee was greatly moved, and mused within himselfe, and said unto the Earle in this manner wise. Whose Sonne is this? Certes said the Earle, hee is my Sonne. Then said the

Empe-

Emperour. By the faith and trueth that thou owest vnto mee, tell mee the trueth.

The Earle séeing that hee might not excuse himselfe by no manner wise, but that nædes hée must tell him the truth, then tolde hee him altogether, how hee had found him in the Forrest in a hollow trée. This hearing the Emperour was almost distract of his Wittes for anger, and called vnto him his seruants, which hee had sent before to destroy the childe.

And when they came before him, hée made them to sweare vpon a booke that they should tell him the truth what they had done with the childe.

Gracious Lord said they, we yéeld vs vnto your grace and goodnesse, for without doubt, pitie so moued vs, that wée might not destroy him, and then wee put him in a hollow Trée, but what afterward befell to him, certainely we know not, and in his stead we killed a Pig and brought the heart thereof.

When the Emperour had heard the very truth of the matter, he said vnto the Earle. This young man quoth he shall

abide

abide here by me: the Earle immediately granted, though it was greatly against his will.

When the feast was ended, every man toke his leaue of the Emperour, and went whereas they list. And at that time it fortuned that the Empresse and her daughter sojourned in another Country farre from thence, by the commandement of the Emperour: It befell not long after the Emperour called vnto him this yong Squire, and said, it behoueth thee, (quoth he) to ride vnto the Empresse my wife with my Letters. I am ready at your commandement my Lord, said he, to fulfill your desire.

Immediately the Emperour did write Letters, the intent whereof was this. That the Empresse should take the bearer of these Letters, and let him be drawne at the horse taile, and after that she should let him be hanged till he were dead, and that on paine of death. When the Letters were all made and sealed, then the Emperour toke them vnto the young Squire, commanding him to spede him on his iourney. And straight way the young Squire receiued them gladly, and

and put them close in his boxe, and rode forth on his iourney. When hée had ridden thrée or foure dayes on his iourney, in an euening hee came vnto a Castle whereas dwelt a Knight, and gently desired of him a nights lodging.

The Knight séeing and beholding the good fauour of the young Squire, granted him lodging, and made him good chéere and well to fare, and afterward brought him into his chamber, and when he was there, he went to bed: and immediately fell a sléepe, for hee was full weary of his iourney, and forgot his boxe with the Letters lying openly in his chamber.

When the Knight saw the boxe, hée opened it, and found the Letters sealed with the Emperours signe manuel, and was greatly tempted to open them, and at the last he opened them neately and then he reade how the Empresse vpon paine of death should put the bearer of them to death, and then he was right sorrowfull and said within himselfe: alas (quoth he) it is great pittie to destroy so faire a yong man: and immediately after the Knight raced out that writing, and wrote in the same paper a Letter, saying these words.

Vpon

Upon paine of death I commaund thée that thou take this young Squire, bearer of these Letters, and let him be wedded without any delay vnto my Daughter and yours, with all the honour and solemnity that can be thought, and when they be married, that yée make much account of him, as if hee were your owne sonne, and that he supply my rowme till I come vnto you my selfe.

When the Knight had thus written, he closed the Letters neately and put them into the bore againe. Earely in the morning the young Squire arose, and very hastely made him ready, and toke his leaue of the Knight, and rode forth on his iourney, and the third day after he came vnto the Empresse, and saluted her right dutifully in the Emperours behalfe, and gaue her the Letters.

And when the Empresse had read them, anone she sent forth her messengers through the Country, commaunding the States and Gentlemen to come vnto her Daughters wedding at a certaine day assigned.

When the day was come, thither came many great Lords and Ladies, and

anone

anone this young Squire espoused the Emperours Daughter, with great honor and dignitie, according to the tenour of the letters, and was right well beloued, and much honoured among the people.

Not long after it befell, that the Emperour came into that Countrie, and when the Empresse heard of her Lords comming, shee tooke with her, her Sonne in law, with much other people, and went towards the Emperour, for to welcome him.

When the Emperour saw this young Squire leading the Empresse his wife, he was greatly moued within himselfe and said. O thou cursed woman, because thou hast not fulfilled my commandement, thou shalt die an euill death.

O my deere Lord (quoth shee) all that yee commanded mee to doe I haue fulfilled. Nay cursed woman said the Emperor it is not so, for I wrote to thee that thou shouldest put him to death, and now I see him aliue.

My Lord, quoth the Empresse, you wrote to me that I should giue him your Daughter to Wife, and that on paine of Death, in witnesse whereof loe here your

your Letters with your owne seale manuell.

When the Emperour heard this, hée wondred greatly and said. Is he espoused then to my Daughter? Yea, sothly said the Empresse long agoe, with much solemnitie and great worship, and as I perceive your Daughter is with Childe. Then said the Emperour: O thou Lord Jesu Christ, it is great folly to strive against thy ordinance, therefore sith it is so, thy will must néedes be fulfilled. And with that hée toke his soune in law in his armes and kissed him, which after his death was Emperour, and ended his life in rest and peace.

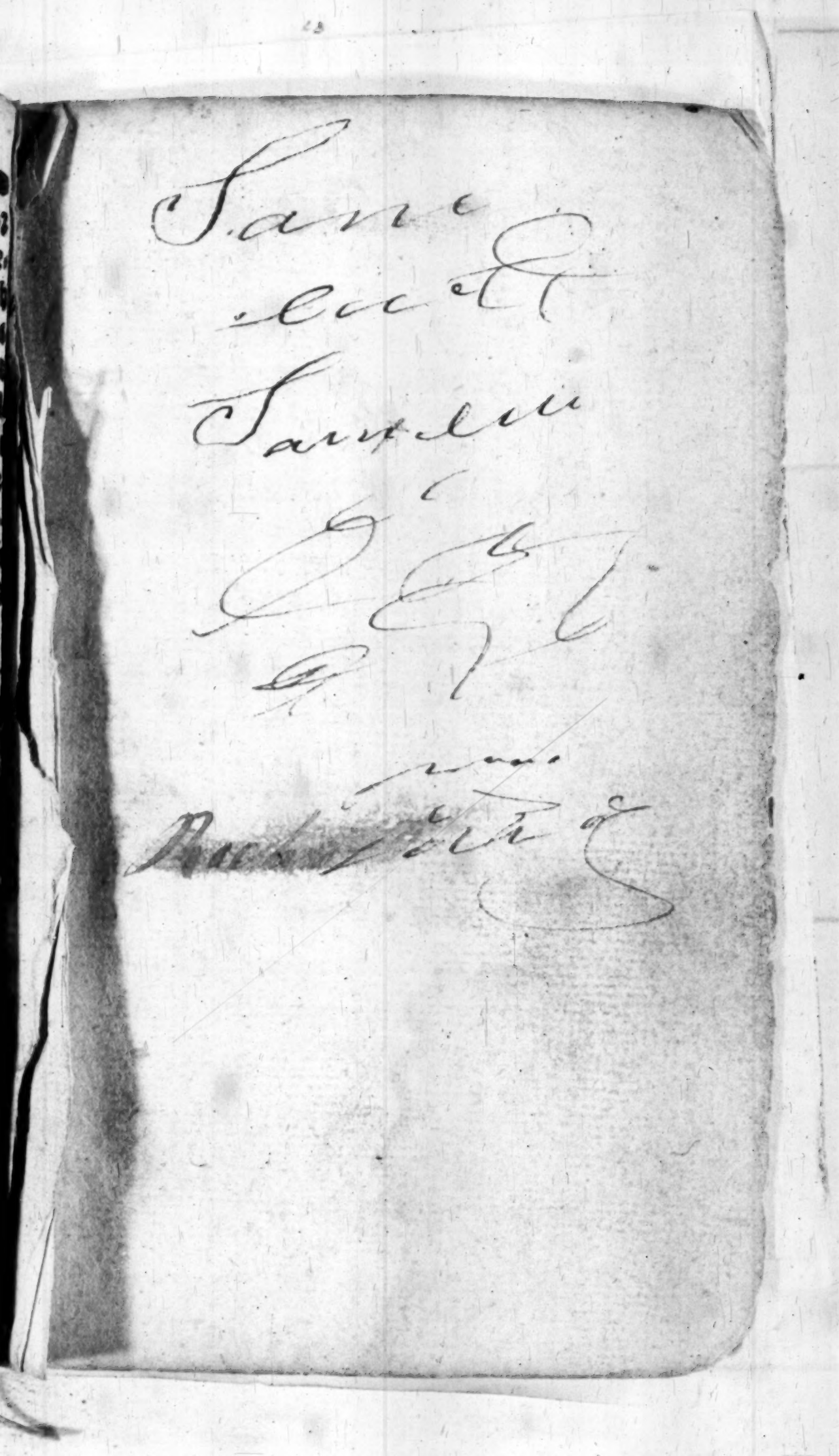
## The Morrall.

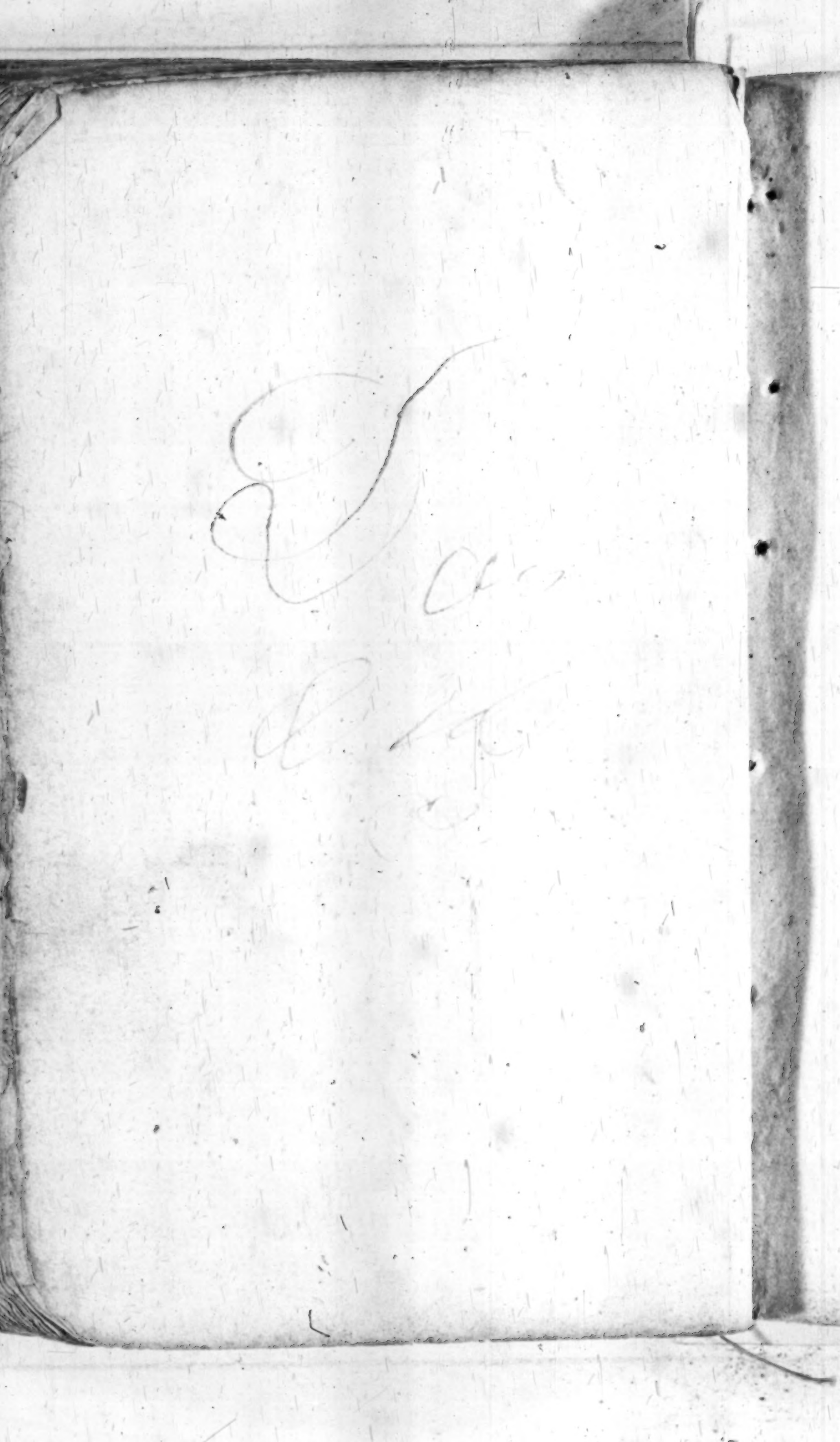
This Emperour may betoken Herod, or else euery Tirant, which walked alone without truth, till he came to the fosters house, that is, the Church, which is the house of God. This Herod would haue slaine this Childe Jesu, wherefore he sent Messengers to séeke him, according to the Scripture of Saint Matthew; shewing how hée commanded the thrée Kings to séeke him, and bring him tidings againe where

where he was, that hee might come and worship him also, but this said he not for love, but for deceit. The Foster betokeneth Ioseph, our Ladies husband, which kept him: but when the three Kings came they slew him not, but worshipped him on their knees, and left him in the hollow Tree of his God-head. The Earl that came and found this childe, betokeneth the holy Ghost, which warned Ioseph by the Angell in his sleepe, that he should take our Lady and her sonne and flee into the land of Egypt.

This morrally, may be understood otherwise. This Emperour may betoken a sinner that walketh in the Forrest of this world, seeing vanities and nought else, unto the time he come to the house of God, and there he is received courteously of the Prelate of the Church, if hee will obey the commandements of God.

But many of us now a dayes sleepe in the Church, when we practise not according to our profession, and therefore ought we also to dread the voyces which I have rehearsed. By the first take, there may be understood the great benefit that he gaue thee when hee put in thee a Soul





Dau

made to his owne ſimilitude. By the ſe-
cond take, is vnderſtood the ſonne of the
Father of heauen, which was borne of
the bleſſed Virgin Mary. By the third
take, is vnderſtood the ſame ſonne of God,
which dyed vpon the Croſſe.

By the firſt yeeld, is vnderſtood that
we ought to yéeld our ſoule vnto almigh-
ty God, as cleane and as faire as he gaue
it vs after our regeneration in Baptiſme.
By the ſecond yeeld, is vnderſtood that
wee ought to yéeld honour, worſhip, and
loue vnto almightie God, and man. By
the third yeeld, is vnderſtood, that wee
ought to yéeld to God true confeſſion of
faith, contrition of heart, and amendment
of life.

The firſt flee, betokeneth ſinne, which
we ſhould flée. The ſecond flee, betoke-
neth the world, which we ſhould flée, for
the great falſhood and temptations that
are therein. The third flee, betokeneth
euerlaſting paine, the which wee ought to
flée, through Faith and her fruites, by the
which we may come the rather vnto euer-
laſting ioy and bliſſe. Vnto which bring
vs our Lord Ieſus. Amen.

## The Argument.

The Soule of man being rauiſhed by the tyrannie of ſinne, ſhe complaineth vnto Chriſt, which heareth her. The Tyrant is ouercome by Chriſt, who eſpouſeth her vnto him, preparing a place of perpetuall ioy for her. Chriſt receiueth the penitent ſinner to his mercie by his death and paſſion, wherefore we ought to ſhew our ſelues thankfull vnto him, that he may endue vs with the bleſſing of his euerlaſting felicity.

## The 43. Hiſtorie.

THere dwelt ſometime in Rome a mighty Emperor named Sauracinus, which ordained a law, that whoſoeuer rauiſhed a Virgin ſhould die, and if ſhee were reſcued, then hee that reſcued her ſhould haue her to wife, if him liſt, and if he would not marrie her, then ſhould ſhe be guided and eſpouſed by his counſell. It befell vpon a day that a Tyrant, named Poncianus, led a Virgin into a Forreſt and deflowred her of her Maydenhead.

And

And when he had so done, he would haue slaine her, and as he was dispoyling her of her clothes, there came riding by that Forrest a gentle Knight, which heard the crying and lamenting of the Damsell, wherefore hee smote his horse with the spurs, and rode a great pace into the Forrest, to see what it might be. Now when he came he saw a woman standing all naked saue onely her smocke, to whom spake the Knight: art thou shee (said hee) that cried so lamentably? Then answered the Damsell and said, Yea certaine, for this man that standeth here hath ravished me, and defloured mee of my Maydenhead, and now he would slay me, and therefore hee hath dispoyled mee of my clothes, for the loue of God, gentle Knight helpe me now. Then said the Tyrant, shee lyeth, for she is my wife, and I haue found her in adultery with another man, and therefore I will slay her. Then said the Knight, I beleeue better the woman then thee, for loe, the tokens appeareth openly in her visage, that thou hast ravished her, therefore will I fight with thee for her deliuerance. And immediately they buckled both together, and fought eagerly,

till they were both sore wounded. Nevertheless the Knight obtained the victory, and put the Tyrant to flight.

Then said the Knight vnto the woman, Loe, I have suffered for thy love many sore wounds, and have saved thee from death, wilt thou therefore promise to be my wife?

Thereto I assent, quoth shee, with all my heart, and thereupon I plight thee my troth. When they was thus ensured, then said the Knight as followeth:

Here beside is my Castle, goe thither and abide there till I have visited my friends and kinsemen, and provide for all things needfull for our wedding, for I purpose to make a great feast for both our honours. My Lord, quoth she, I am readie to fulfill your will. Then went shee forth vnto the Castle, whereas shee was worthily received: and the Knight went vnto his friends for to bid them to the marriage. In the meane while came Poncianus the tyrant to the Knights Castle, and prayed her that hee might speake with her. Then came shee downe from the Castle to him. This tyrant subtilly flattered her, and said: Gentle Love, if

it

it please you to consent to me, I shall giue you both gold and siluer, and great riches, and I shall be your seruant, and ye my Soueraigne. When the woman heard this, full lightly she was deceiued through his flattering language, and granted him to be his wife, and toke him to her into the Castle.

It was not long after but that this Knight came home and found the Castle gate shut, and knocked thereat, but long it was ere hee might haue any answere. And at the last the woman came and demaunded why hee knocked at the gate. Then said he to her: O déere Lady, why hast thou so sone changed thy loue? let me come in. Nay surely, said shee, thou shalt not come here, for I haue here with me my Loue which I loued before. Remember quoth the Knight, thou gauest me thy troth to be my wife, and how I saued thée from death, and if thou ponder not thy faith, behold my wounds which I haue suffered in my body for thy loue. And anone he vnclothed himselfe naked all saue his hosen, that he might shew his wounds openly. But she would not sée them, nor speake more with him, but shut

fast the gate and went her way. And when the Knight saw this, hée went to the Iustice and made his complaint to him, praying him to giue right-wise iudgement on this tyrant and this woman.

Then the Iudge called them before him, and when they were come, the Knight said thus: My Lord, quoth hée, I aske the benefit of the Law, which is this:

If a man rescue a woman from rauishing, the rescuer shall marry her if him list, and this woman I deliuered from the hands of the tyrant, therefore I ought to haue her to my wife: and furthermore, shée gaue me her faith and troth to marry with mée, and thereupon shée went to my Castle, and I haue béene at great cost against our wedding, and therefore as it séemeth me, she is my wife by the Law. Then said the Iudge to the Tyrant. Thou knowest well that this Knight deliuered her from thy hands, and for her loue hath suffered grieuous wounds, and therefore well thou wottest that she is his wife by the Law, if that him list. But after her deliuerance with flattering speech thou hast deceiued her,

therefore

therefore I iudge thée to be hanged.

Then said the Iudge to the woman likewise, O woman, thou knowest how this Knight saued thée from death, and thereupon thou betookest him thy faith and troth to be his wife, therefore by two reasons thou art his wife: first, by the law, and after by faith and troth. This notwithstanding thou consentest afterward to the Tyrant, and broughtest him into the Knights Castle, and shuttest the gate against the Knight, and wouldest not sée his wounds which hee suffered for thy loue, and therefore I iudge thée to be hanged also. And so it was done, both the rauisher and she that was rauished were condemned to the death, wherefore euery man praised the Iudge for his right wise Iudgement.

## The Morrall.

This Emperour betokeneth the Father of heauen, which ordained for a law, that if the soule of man were rauished from God, by sinne, the sauer of the soule should espouse her, if him list. The woman that was rauished betokeneth the soule of man, which was rauished by

the sinne of our fore-father Adam, and led out of Paradise into the Forrest of this wretched world by the Tyrant Poncianus, which betokeneth the Diuell, and he not onely defiled her, by leesing of the heritage of heauen, but also hee would slay her with euerlasting paine. But the soule cried with an high voyce, whose cry our Lord Jesus Christ heard. This cry was made when Adam cried after the ople of mercy: and the Patriarkes and Prophets cryed for remedie, saying these words: O thou the highest in the East, visite thou vs, &c. The Knight betokeneth our Lord Jesu Christ, which came from heauen and fought with the Tyrant, that is, the Diuell, and both they were sore wounded. For our Lord Jesu Christ was wounded in the flesh, and the Diuell maymed in his kingdome, wherefore the woman, that is, the soule, gaue her faith and truth vnto Christ Jesus, when shee became Christian, saying these words: I forsake the Diuell and all his pride, and beleeue in God the Father Almighty.

Then ordained our Lord Jesu Christ a marriage betweene him and her, with the two speciall Sacraments of Baptisme

and

and the Lords Supper, whereof may be made a strong Castle against the Diuell. Also our Lord commaunded the soule to kæpe her still in the Castell of vertue, till he went to his friends for to prouide that was nædefull: that is, our Lord Jesu Christ ascended to heauen to prepare for her a dwelling place of euerlasting ioy, whereas we should dwell after the day of Judgement with our Lord God in honour and glory.

But alas, in the meane time came the diuell and beguiled the wretched soule by a deadly sinne, and so hee entred into the Castle of our heart, which should be the Castle of God. The knight Jesu knocked at the gate of our heart, according to the Scripture, Ecce sto ad ostium & pulso. Loe, I stand at the dore and knocke, if any man will open that I may enter. But where the Diuel is, God doth not enter, except the sinner will receiue him by repentance, which sæing our Lord hanging vpon the Crosse, that we may sæ his bloody wounds which he suffered for vs, that wee sinners should be the rather mindfull of his loue. For from the crowne of his head vnto the sole of his fæte, was

left

no whole place. Therefore saith the Prophet Esay, Attendite, videte si est dolor sicut dolor meus,&c. Behold and see, if any sorrow be like to my sorrow.

Therefore he is a wretched man that will not be conuerted vnto his Lord God, but lyeth still in deadly sinne, wherefore when hee is called before the high Iudge, hee shall be condemned to euerlasting death. Therefore studie wee to open the doore of our hearts with fruitfull faith vnto almighty God, and then without doubt wee shall obtaine euerlasting life. Vnto the which bring vs our Lord Iesu Christ. Amen.

## The Argument.

The body and soule of man being made (by Gods grace) the Temple of the holy Ghost, doe giue themselues to serue and please God in this life, and to loue God and their neighbours according to his lawes: and though the body by death suffer mortall affliction for a time, yet by Faith, Hope and Charitie in Christ Iesus, both body and soule shall inherite life and ioy euerlasting.

The

## The 44. Historie.

IT is read of a certaine Romane Emperour, which erecting for himselfe a goodly monument or Tombe, as the labourers digged in the ground of his Pallace they found a coffin of gold, bound about with three hoopes, and vpon the hoopes was engraven these words, I haue spent. I haue giuen. I haue kept. I haue had. I now haue. I haue lost. I am punished. That which I spent I had. That which I gaue I haue. When the Emperour saw this, he called together his Nobles and States, and said vnto them, My Lords, goe and consider among your selues, what this superscription meaneth: vnto whom the Nobles shortly after returned this answer, saying, the meaning of this inscription is no otherwise but this: There was a certaine Emperour your predecessour which desired to leaue behinde him an example to others, that they might follow him in good life and conuersation, viz. I haue spent my life in iudging others righteously, and gouerning my selfe according to the rule of reason. I haue giuen, to my souldiers things necessarie:

vnto

vnto the poore maintenance and liuing: and to euery one as to my selfe, according to their deserts. I haue kept, in all my workes righteousnes, mercy to them that néede it, and to workemen their worthie wages. I haue had a liberall and a constant heart, to euery one which serued me, I haue giuen riches in their necessitie, & louing fauor at all times. I haue had, a hand to tame and subdue enemies, to protect and defend friends, and to punish Offenders. I haue lost, swlishnesse, the friendship of enemies, and the lust or lasciuiousnesse of the flesh. I am punished, now by death, because I beléeued not as I ought to haue done in one God eternall. I am punished I say, alas, because I cannot redéeme my selfe, but by the merits of Christ Iesus the sauiour of the world. When the Emperour aforesaid heard the meanings of the inscriptions wisely interpreted on this manner, and how long that deceased Emperour had liued, hee thereby gouerned himselfe and his subiects more prouidently, and ended his life in Gods peace, with much honour.

The

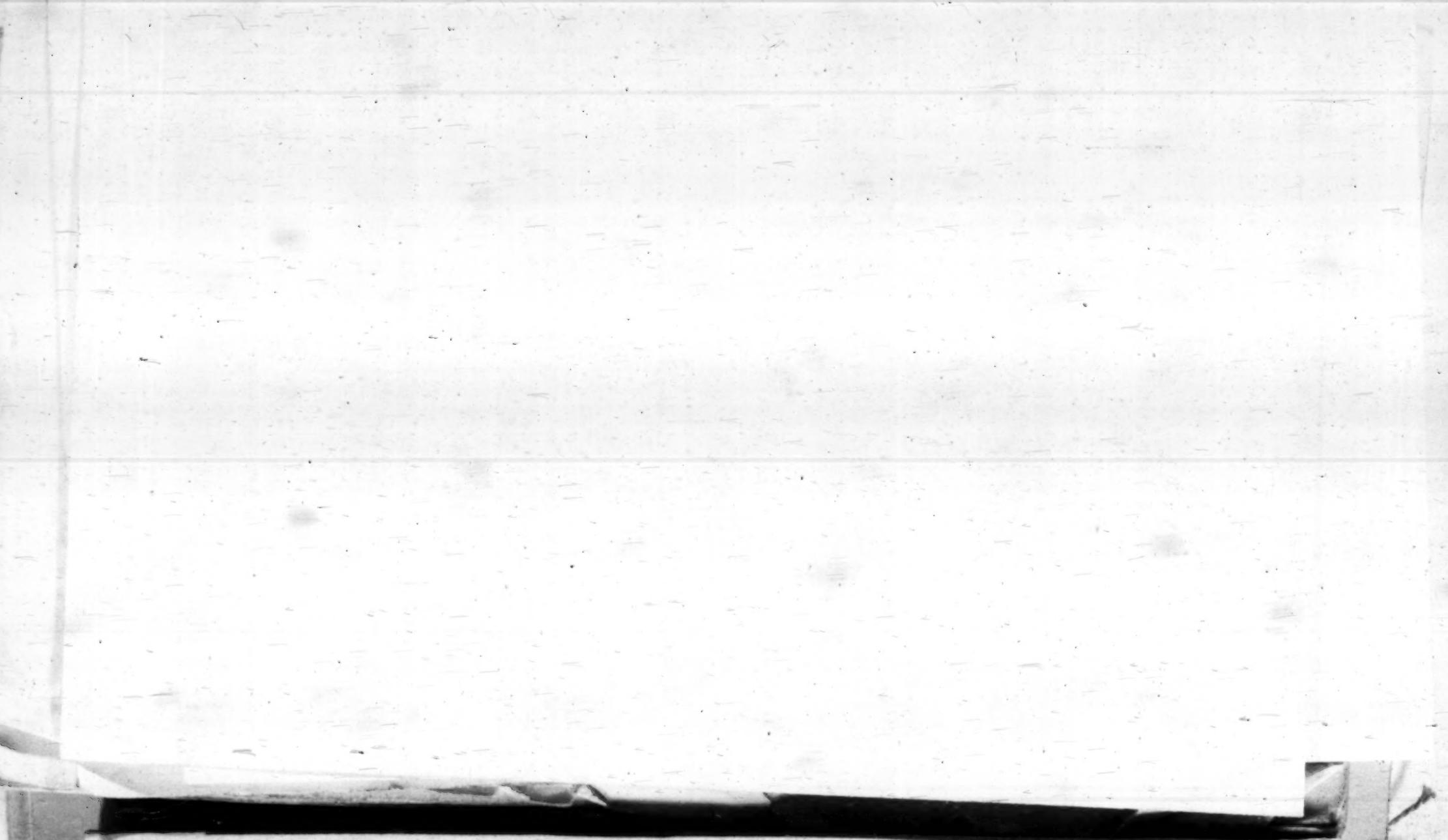
## The Morrall.

Déere friends, this Emperour may be called euery good Christian man or woman, which ought and is bound to erect and rædifie a Tombe, that is, his heart prepared vnto God, that he may performe his will aboue all things: And so diggeth in the ground of his heart by contrition and sorrowfull repentance for his sinnes, and so shall he finde a golden Coffin, that is, a body dead to sinne, but his soule garnished with vertues, by Gods grace so granting the same, and bound about with thrée golden hoopes, viz. with Faith, Hope, and Charitie. What then was ingrauen in the same thrée hoopes? First, I haue spent: where it may be asked, what hast thou spent? The good Christian answereth, my body and soule in the seruice of God: if any of you bestow his temporall life so, hee shall be assured of a great reward, euen of life euerlasting. The second inscription, is, I haue kept, what hast thou kept? the good Christian answereth, a contrite & humble heart, and prepared vnto God, to doe whatsoeuer his good pleasure was. The third inscription

tion is, I haue giuen, what haſt thou giuen? The good Chriſtian anſwereth: Loue vnto God with all my heart, with all my ſoule, and with all my minde, and loue vnto my neighbour, according to the commandement of God. The fourth inſcription is, I haue had, what haſt thou had? the good Chriſtian anſwereth and ſaith, ſurely a wretched life, becauſe I was conceiued in ſinne and borne in iniquitie, and was alſo formed of vile and baſe matter. Fiftly, what is that inſcription I haue? The good Chriſtian anſwereth, my Baptiſme, and thereby am made the ſouldier of Chriſt, by vertues which God gaue me in my Baptiſme, where before I was the Bond-ſlaue of Sathan. Sirtly, what is that inſcription, I haue loſt? To this anſwereth the good Chriſtian, ſurely the fauour of God, by mine owne deſerts, yet all the ſinnes which I haue committed againſt God, I haue by repentance corrected & amended: becauſe repentance is one meane, but Chriſts merits chiefly and ſpecially cleanſeth vs from all ſinne. Seauenthly, what is that inſcription, I am puniſhed? The good Chriſtian anſwereth and ſaith, becauſe I am

afflicted

afflicted by death for the offences and sins in my life. Eightly, what is that inscription, I haue spent that which I had? To this answereth the good Christian, saying: I haue bestowed my life time here in the workes of mercy, by the grace which I receiued of my Lord Iesus Christ. Ninthly, what is that inscription, that which I gaue, I haue? Surely in all my temporall life I gaue all my counsell, whole assent, and will which I had, to be the seruant of God, and now it is the good will and pleasure of God, that I shall remaine with him in the ioyes of euerlasting life in heauen, vnto the which Iesus Christ our Sauiour bring vs all.

Amen.

FINIS.